

From Pres. Angell

The Literary Digest

VOL. II. No. 10.

NEW YORK, SATURDAY, JANUARY 3, 1891.

WHOLE No. 37.

FOR ALL BIBLE READERS—ALL COMMENTARIES IN ONE.

BUTLER'S ☆ BIBLE ☆ WORK;

Or, Bible Reader's Commentary.

By J. CLENTWORTH BUTLER, D.D.

Royal octavo, cloth, about 750 double column pages in each volume, furnishing a complete explanation of the Scripture text and of its connections, the exposition being made up of the choice, strong thoughts of 700 of the ablest and most devout Bible scholars of the Christian centuries, taken from more than 1500 volumes. Beautifully and liberally illustrated with steel and wood engravings of Maps, Charts, Scenes in Bible Lands, Character Sketches of Events in Bible History, etc.

New Testament, Complete in 2 vols.: I. The Gospels (of especial value to all interested in the International S. S. Lessons for 1891). II. Acts, Epistles, Revelation.

Old Testament, 3 vols. Ready: I. From the Creation to Exodus. II. Remainder of Pentateuch. III. To the End of Solomon's Reign.

PRICE, 5 VOLS. COMPLETE, \$20. TRANSPORTATION FREE.

We offer the following special, reduced prices as inducements, at this season of the year, for formation of Clubs in Congregations, by Sunday-school Teachers, members of Young Men's Christian Associations, Societies of Christian Endeavor, Chau-tauqua Assemblies, Colleges and Seminaries, etc., viz.:

Any single vol., \$4.00—the regular price.

A Full set, or 5 selected vols., \$3.00 per vol.—\$15.

Four sets, or 20 selected vols., \$2.50 per vol.—\$50.

Ten sets, or 50 selected vols., \$2.00 per vol.—\$100.

IN THIS GREAT WORK, ARRANGED FOR POPULAR, CLERICAL AND FAMILY USE,

No Hebrew, Greek, or other foreign words are quoted. It is simple enough for the unlearned, deep enough for the most learned. It is just the work everyone who cares for the Bible should have in his home. It is the work to be read at FAMILY WORSHIP, for it gives both the Bible text and meaning and exhortation on the same page. It is just the work for the SUNDAY-SCHOOL TEACHER and the PREACHER, for it is all commentaries in one, bringing all Biblical scholarship down to to-day. In this work the BUSINESS MAN has in a nut-shell

the best that has ever been said about any texts, thus avoiding the loss of time in searching for a grain of wheat in bushels of chaff. The reader who masters this single work will be abreast of current Biblical comment and discussion. It is the "book of books," for it will contain the whole of the Bible, and the essence of all that has ever been thought about it. No other work of its kind ever published is its equal.

It is now in the hands of 35,000 ministers and students, all of whom are warm and enthusiastic endorsers of the work.

ITS DISTINGUISHING FEATURES ARE:

I. It contains the cream of all commentaries and other books on the Bible.

G. F. Pentecost, D.D.: "Better for constant and practical use than a score of the best other commentaries."

II. It is arranged for continuous study and reading.

Prof. J. B. Thomas, D.D.: "The blending of the divers records into a single, continuous narrative . . . combines to make it the most valuable manual for daily use with which I am acquainted."

III. It is all-inclusive.

Prof. W. M. Paxton, of Princeton Seminary: "It is a wonderful work, complete in every way, and suited to readers of every class."

IV. It consolidates the four Gospel narratives into one.

E. Wentworth, D.D.: "The harmonized Gospels give the best *Life of Christ* that it is possible to construct."

V. It presents a masterly codification of the entire Mosaic Legislation.

President Seelye, of Amherst College: "I am exceedingly pleased with its clear and vivid presentation, and its new and sterling plan."

VI. It is accurate and fresh.

Bishop J. F. Hurst, D.D. (Methodist): "It furnishes us with the opinions of the best scholars in Biblical study in our times."

VII. It is an inspiration to Bible reading.

President Herrick Johnson, D.D., Chicago Theol. Sem. "No one work holds so much suggestive, illustrative and stimulative exposition of God's Word."

VIII. It is the Commentary for Laymen.

George W. Cable, the celebrated novelist: "As a layman and student of the English Bible, I find it an extremely valuable help to its study."

IX. It is excellently adapted for Sunday-school Teachers.

J. A. Worden, D.D., Presb. S. S. Supt.: "No safer, more suggestive, or inspiring commentary has ever appeared. I recommend it to all Sunday-school workers and students."

X. For Homiletical purposes it is invaluable.

Bishop Goodsell: "As a pastoral help and for homiletic value, I know no work I would place above it."

XI. It is thoroughly Evangelical, yet fully abreast of the Learning of the Age.

R. M. Patterson, D.D.: "No such treasury of intellectual and spiritual riches can elsewhere be found in our literature."

New York Evangelist: "It is the work to correct the spiritual lethargy of the times, to fortify the minds of the young to meet modern materialistic skepticism, to render Christians, lay and clerical, strong."

A 16-Page Descriptive Circular, Commendations, etc., sent Free, on Application.

FUNK & WAGNALLS, Publishers, 18 and 20 Astor Place, New York City.

A Great Social Problem Discussed. THE ETHICS OF MARRIAGE.

By H. T. POMEROY, M.D., of Boston.

A prefatory note by Thomas A. Emmett, M.D., LL.D., and an introduction by Rev. J. T. Duryea, D.D., of Boston. With an Appendix showing the laws of most of the States concerning pertinent forms of crime. 12mo, cloth, 190 pp., \$1.00. Post free.

Chicago Journal says: "To the earnest man and woman everywhere, who has watched the reckless manner in which marriages are contracted, the wicked way in which the responsibilities are shifted and ignored, and the slow and sure debilitation of society because the criminal classes are allowed to propagate their vile species, while Christian households and moral parents ignore their duty to this and to the next world, this book is almost like a voice from Heaven."

Rev. Joseph Cook, Boston, writes: "A subject of great delicacy and yet of commanding present importance is treated with the utmost propriety of tone and expression; with adequate knowledge, both theoretical and practical; with unflinching thoroughness and courage in the exposure of the evil, and with a reformatory purpose worthy of both the man of science and the Christian. Having met Dr. Pomeroy some years ago at Leipzig, and learned of his high attainments in medical science, I am glad to find that a topic so timely has been taken up by a writer so competent."

Hon. Wm. E. Gladstone writes in a four-page letter to the author concerning this book: "In your griefs and denunciations, I sympathize and share to the full, and so much as this you are at liberty to state when and where you will."

Sir James Paget, M.D., London, Eng. (Physician to the Queen), writes to the author: "I have just read your book on 'The Ethics of Marriage' with great interest, and I hope it will fulfill your good design in writing it."

In Rapid Preparation.

FUNK & WAGNALLS' STANDARD DICTIONARY OF THE ENGLISH LANGUAGE.

PRICE WHEN ISSUED, \$10.00. A Special Discount to ADVANCE Subscribers.

\$1.00 EXTRA DISCOUNT TO SUBSCRIBERS FOR ANY ONE OF OUR PERIODICALS. (SEE BELOW.)

ONLY \$1.00 NEED BE SENT NOW.

ITS POINTS OF SUPERIORITY:

1. It will contain over fifty thousand more words than does the Unabridged Webster (The International), Worcester or other of the large single volume dictionaries.
2. It will be most convenient to refer to for pronunciation. Whatever word has various pronunciations, this work will give first the pronunciation we prefer, and at the same place indicate the pronunciation preferred by each of the other leading dictionaries.
3. The Etymology of a word is placed after the definition. All other dictionaries place the etymology between the definition and the word defined; so that the average student often finds it difficult to discover the common accepted meaning of a word.
4. The most common and present meaning of a word is given first.
5. THE STANDARD keeps clearly in view the distinction between definition and description.
6. THE STANDARD is the first great Dictionary to incorporate and use in a practical way, in indicating the pronunciation of a word, the *Scientific Alphabet*, which is recommended by that high authority. The American Philological Association.
7. This work bristles with points of advantage, some of which are, perhaps, of more value and importance to the reader than any of the above.
8. All its departments (some 50) are manned by professional gentlemen eminent in their respective specialties, Francis A. March, LL.D., LL.H.D.; Robt. Ogden Doremus, M.D., LL.D.; Simon Newcomb, LL.D.; Rossiter Johnson, Ph.D.; Benson J. Lossing, LL.D.; Wm. R. Harper, Ph.D.; D. S. Gregory, D.D.; Theodore N. Gill, Ph.D.; Alfred Ayres, Ernest Ingersoll, Francis A. March, Jr., Ph.D.; Carroll D. Wright, Robt. Fran-

cis Harper, Ph.D.; Chas. Foster Smith, Ph.D.; Jas. A. Harrison, Lit. D., LL.D., etc.

It will contain a large and valuable Appendix. It will be illustrated with 4,000 engravings, on the pages with the words they illustrate. It will be bound in heavy sheep.

Send for Prospectus and sample pages. They will be mailed free, on application.

Our Special Advance Offer

is clearly seen by reading the following

ACCEPTANCE BLANK.

which please read, sign and return, or a copy of it:

Messrs. FUNK & WAGNALLS,

18 AND 20 ASTOR PLACE, NEW YORK.

I accept your offer for a copy of your Dictionary (bound in sheep), and herewith forward you ONE DOLLAR in advance payment for the same, and will forward you the remaining FIVE DOLLARS when you notify me that it is ready for delivery. It is understood that if I am not satisfied with the work I shall be at liberty to send it back within three days after I receive it, and you will return my money.

Signed.....

P. O.....

Date..... State.....

* If you are a subscriber for one of our periodicals, cancel this FIVE by writing over it the word FOUR.

If you are not a subscriber to any one of our periodicals, and desire to become one, enclose also the amount necessary to pay one year's subscription for the periodical you select. Subscription prices: THE VOICE, \$1; The Literary Digest, \$3; The Homiletic Review, \$3; The Missionary Review of the World, \$2.

Tired Brain

Horsford's Acid Phosphate,

A brain food. It increases the capacity for mental labor, and acts as a general tonic. It rests the tired brain and imparts thereto new life and energy.

Dr. F. W. LYTLE, Lebanon, Ill., says:

"I have personally used it with marked advantage when overworked, and the nervous system much depressed."

Dr. O. C. STOUT, Syracuse, N. Y., says:

"I gave it to one patient who was unable to transact the most ordinary business, because his brain was 'tired and confused' upon the least mental exertion. Immediate relief and ultimate recovery followed."

Descriptive pamphlet free.

Rumford Chemical Works, Providence, R. I.

Beware of Substitutes and Imitations.

NOW READY:

Parker's People's Bible,

VOL. 19.

By JOSEPH PARKER, D.D.,

(OF LONDON),

CONTAINING

THE PROVERBS.

8vo. Black pebbled, fine English cloth, 456 pp., with copious Index. Price, \$1.50, post free.

This volume supplies valuable pastoral and sermonic comments and essays on The Proverbs of Solomon, and furnishes a valuable book for teachers, for family use, etc.

The thoroughness of Dr. Parker's work in dealing with the subject may be inferred from his opening remarks:

"The Book of Proverbs is not to be regarded simply as a collection of wise sayings, genial sentiments, prudent guesses, or affectionate exhortations. The book may be viewed, on the contrary, as representing the very science of practical philosophy. The proverb or saying is invariably put down after the event, and not before it. In the latter case it would rank only with suggestions and speculations, but in the former case it expresses an accomplished and well-established fact. Viewed in this light, the Proverbs are supreme moral riches."

Again:
"Proverbs are condensed philosophies. Sometimes the interpretation of a proverb seems to be a long way from what is most obvious in its mere letter. . . . Dark sayings are often like roots, which lie a long time in the earth before their juices begin to move and their inner life seeks to express itself in stem, and leaf and blossom, and fruit. Whilst all this is true, we are not to suppose that a saying is wise simply because it is dark. The stream may be muddy, not deep."

Pagan Proverbs also find some 16 pages in the book, including admirable articles on the proverbs of the Hindu, the African, the Russian, the Chinese, the Spanish, the Italian, the Scotch and others.

FUNK & WAGNALLS, Publishers, 18-20 Astor Place, N. Y.

The Literary Digest.

VOL. II. NO. 10.

NEW YORK.

JANUARY 3, 1891.

Entered at New York Post Office as second class matter.
Published Weekly by FUNK & WAGNALLS, 18 and 20 Astor Place, New York.
London: 44 Fleet Street. Toronto: 86 Bay Street.
Subscription price, \$3.00 per year. Single copies, 10 cents.

CONTENTS. THE REVIEWS.

POLITICAL:	SCIENTIFIC:
The Science of Politics..... 253	The Development of American Industries..... 262
Legislation Concerning Corrupt and Illegal Election Practices..... 254	Dangers of Hypnotism..... 263
The Lesson of the Pennsylvania Election..... 255	Latest Results of Oriental Archaeology..... 263
Parnell, the Fallen Angel..... 255	Are There Objective Apparitions..... 264
SOCIOLOGICAL:	RELIGIOUS:
The Future of the Indian Question..... 256	"The Faith That Was Once for All Delivered"..... 265
Idealism and the Masses..... 257	Religious Opinion in the United States..... 266
"In Darkest England"..... 257	Mohammedanism the Religion of Progress..... 267
The Pessimistic Point of View..... 258	MISCELLANEOUS:
EDUCATION, LITERATURE AND ART:	Mr. Stanley's Rear-Guard..... 268
The Lotus Symbolism in Homer, Theocritus, Moschus, Tennyson and Browning..... 259	The Outlook in Southern California..... 268
Henry Vaughan..... 260	The Character of Cleopatra..... 269
Compulsory Education in the United States..... 261	
BOOKS.	
The People's Bible..... 270	A Bundle of Papers..... 271
Prevailing Types of Philosophy 270	
THE PRESS.	
POLITICAL:	A State Enumeration..... 275
The Closure Rule..... 272	Irish Affairs..... 275
Federal Elections Bill..... 272	Emperor William as an Educator..... 276
Restricting the Suffrage..... 273	FINANCIAL:
Americanism in Politics..... 273	Amendments to the Financial Bill..... 276
Mr. Cleveland before the Reform Club..... 273	The Monetary Union..... 276
A Poem in Politics..... 274	SOCIAL TOPICS. 277
How the Sub-Treasury Scheme Would Work..... 274	TEMPERANCE. 277
The Shipping Bills..... 275	MISCELLANEOUS: 278
Senator Cameron..... 275	
INDEX OF PERIODICAL LITERATURE, 279	
BOOKS OF THE WEEK..... 280	CURRENT EVENTS..... 280

The Articles in the Review and Press Departments are condensations or summaries of the original articles, or of salient points in those articles. In no case are the Editors of THE LITERARY DIGEST responsible for the opinions expressed; their constant endeavor being to present the thought of the Author from his own point of view.

Articles from Foreign Periodicals are Translated for THE LITERARY DIGEST.

In order to increase the value of the DIGEST, as a repository of contemporaneous thought and opinion, every subscriber will be furnished with a complete and minute INDEX of each volume.

The Reviews.

POLITICAL.

THE SCIENCE OF POLITICS.

ÆNEAS J. G. MACKAY, ADVOCATE.

Juridical Review, Edinburgh, October to December.

WHAT is the use of the study of political science? As regards some of its parts, Political Economy or Constitutional law, for example, their value has been practically conceded. They now form integral parts of a liberal education. Their knowledge is admitted to be of service, not only to the professional politician or the professional lawyer, but to the citizen of the civilized community. International Law has, though with less unanimity, reached the same position in most countries. But what is urged is, that the study of political science should not be partial, but, so far as may be, complete. This is acknowledged as regards all other sciences, and the burden of showing that politics is an exception properly rests on those who assert it. For in every science the study of particular parts is apt to lead to error, by exaggerating their importance, and by omitting to notice the effect of other parts of the same subject upon those studied. The field of knowledge is so wide, and daily grows so much wider, that we must have specialists. But the best specialist is one who has been trained in a knowledge of the whole before he

devotes himself to a part. The illustration is trite, but true, that the oculist must know not merely the nature of the eye but of the body, for which it exists and with reference to which it acts.

The state or body politic is certainly not less complex, nor are its parts less inter-dependent on each other than the physical or the individual body. While there are many others to whom the study of political science may be of interest and occasional utility, as indeed some knowledge of it may be deemed useful to every well-educated citizen in a self-governing community, there are two large classes for whom the study of the science may fairly be considered necessary. These classes may be described as the professional politician, and the members of the public service.

With regard to professional politicians, it will be scarcely disputed, in theory, that they should have a sound knowledge of political science. The ordinary British Member of Parliament is frequently a person who has had no direct or systematic training in politics. He is a successful business man, or professional man, or a man with large private means, who desires social distinction, or with small private means, who desires, quite legitimately, to make a reputation, or less legitimately, a fortune by political life. The same description, *mutatis mutandis*, is applicable to the class conveniently called Local Politicians, who manage the public business in towns and counties, without in general aspiring to Parliament.

Of all these what is the political knowledge? Is it an exaggeration to say, that when they enter public life, as it is called, they are often almost destitute of such knowledge? Of course, the value of being taught by experience, and experience of a practical kind, must not be underestimated. But the question occurs, Might not politicians, without any sacrifice of this experience, and without detriment to the ability they have proved in their several vocations, be the better for some training in political science? Let it be assumed that they have had a good general education, not necessarily at school or college, but acquired by their own application in the intervals of business.

With regard to the members of the public service, both at home and abroad, a marked distinction must be drawn. How are these servants of the State, in the various branches of the public service, educated? What is the nature of their political training? They have now generally to undergo an examination for the particular service in which they are to be employed. We venture to suggest the question, whether some knowledge of politics, as a whole, of political science, in its different departments, though, of course, mainly of the department to which they are destined, might not be of some use to persons entering the public service. Such knowledge teaches, at least, the just proportion of things, and enlarges the horizon of the official beyond his desk and his pigeon holes and their contents. If acquired as real science, it would also check the evils of competitive examination and cram to which we are beginning to open our eyes.

It is not anticipated that the views here advanced will please any politician whose chief interest is in counting votes, in pulling wires, or in the dexterous movements of the older or the younger hands in the game of party politics.

But the number of persons is steadily increasing who look on such arts and practices with no interest, and, if they are used for selfish or private ends, with aversion. Such persons are to be found in all parties and outside of all parties. They do not disguise from themselves that many of the ills that men endure, are not caused and cannot be cured by political conditions. But their belief is that, if political science were studied with the same care as sanitary science now is, it would

be for the permanent benefit of the commonwealth and its members. Neither do they forget that political parties must be organized and disciplined. They plead, however, that political science should also be allowed to organize itself.

The watchwords which political leader after political leader has parroted,—register, organize, poll,—may for once in a way be applied to a different subject matter. Instead of saying, register every elector, organize every electoral district, poll every man, they ask leave to say, Register the results of human knowledge as regards the affairs of the State. Organize the education necessary for political science. Poll the best heads of the past and the present who have studied politics.

It matters little should the names of *doctrinaires*, un-English, or academical politicians, be applied to them, if the good of the commonwealth is in some degree promoted. They may learn from such names their faults, and endeavor to cure them. Let them avoid, especially, a certain pedantry, apt to attach itself to experts of all professions, and an opposite error thoroughly unprofessional, the absence of business habits and practical knowledge. It has been claimed for the century in which we live, that it has advanced, more than any of its predecessors, the bounds of natural science. There is still time, though not long time, for it to gain the additional credit of not being one-sided in its view of science, by strengthening the foundations and enlarging the bounds of political science.

LEGISLATION CONCERNING CORRUPT AND ILLEGAL ELECTION PRACTICES.

THE HON. LYNDE HARRISON.

New Englander and Yale Review, New Haven, December.

THE writer, in an article published in the May number of this magazine, said that "English authorities state that corruption of voters in parliamentary elections in England is not prevented by the Australian ballot system, so much as by the stringent provisions of the Corrupt Practices Act. It will be found in this country that neither the Australian system, nor the Connecticut system alone, will prevent corruption unless these Acts are supplemented by statutes based upon the principles of the English Corrupt Practices Act."

The writer has since been strengthened by conversation with several English and Scotch gentlemen, in the opinion that bribery has been cut off in Great Britain by the Corrupt Practices Acts, rather than by the secret ballot system. Last August, a gentleman who has lived for thirty years in Melbourne, Australia, stated that the Australian Ballot Act, so called, was to prevent intimidation rather than bribery, and that, in his judgment, "Corrupt Practices Acts" of the most stringent nature are necessary to prevent bribery.

The Hon. Robert T. Lincoln informed the writer in July that his observation and experience in England led him to the same conclusion. Newspaper statements, since the election of last November, indicate that in New York, Massachusetts, and Connecticut, the secret ballot laws of those States have not prevented bribery, in some places where there were voters ready to sell their votes and men able and willing to purchase them. It will be found impracticable to prevent such collusion as was doubtless practiced in Montgomery County, New York, where the bribed voter gave notice that he had voted as agreed, by voting also on the same ticket for some individual for a minor office, the name having been agreed upon between the briber and the bribed. The "Corrupt Practices Act," so-called, passed by the last Legislature at Albany, is not thorough or effective. It should specify and limit the legal expenses of an election.

The first serious attempt to prevent corrupt election practices in England was in 1854, and was entitled "The Corrupt Practices Prevention Act." Under its provisions, bribery was defined, certain petty expenditures were forbidden, and election expenses of a certain character were made public by

proper returns. This Act was supplemented by a few of the provisions of the Parliamentary Elections Act of 1868, by the Secret Ballot Act of 1872, and by the Corrupt Practices Act of 1879. The Ballot Act of 1872 contains substantially all the provisions of the Massachusetts Act of 1889.

But all this legislation had not effectually stopped the corrupt use of money in English elections, and in August, 1883, Parliament enacted the present efficient Bill to prevent corrupt and illegal practices. It is known as Chapter 51, of the 46th and 47th Victoria. Under its provisions, each candidate must, within a certain time before the election, name his election agent, and with the exception of an allowance for personal expenses (not exceeding in any event £100), all expenditures in connection with the election must be made through the election agent of the candidate. The names of all such agents must be declared in writing to the returning election officer, and that officer must give public notice of their names and addresses. Only one agent can be appointed for each candidate, but sub-agents may be appointed for election precincts where there are more than one.

All contracts in relation to expenses must be made by the agent. No advances or deposits of money can be made by any candidate, nor by any person in his behalf, or in behalf of his party, at any time before, during, or after an election, except through the duly appointed election agent. All claims and bills connected with an election must be presented and paid within twenty-eight days after the election; and within thirty-five days after the election, the agent must make a true return, according to a schedule provided by law, giving a statement of all expenses paid by him, with all bills and receipts; a statement of the amount of personal expenses, if any, paid by the candidate; of all disputed and unpaid claims, if any of the sums paid to the election officers for their charges; of all money, securities, or the equivalent of money, received by the election agent from the candidate, or any other person, for expenses incurred, or to be incurred, on account of the management of the election, with a list of the names of each and every person from whom such contributions have been received. No payments can be made for transporting voters to the polls, except in a few cases where they must be transported by sea.

Treating of all kinds is prohibited, and the presentation of cockades, ribbons, or other election devices is forbidden. The only expenses authorized by the law are the sums paid to the election officers for their charges, not exceeding an amount authorized by law; the personal expenses of the candidate; the expense of printing, advertising, publishing, issuing, and distributing addresses and notices; of stationery, postage, telegrams, and holding public meetings; and the expenses of not exceeding one Committee-room for every election precinct, and of an extra Committee-room for every complete five hundred electors in excess of the first five hundred. In a county there may be allowed also the expenses of central committee quarters. No payment can be made to any elector on account of the use of any house, land, building, or premises for the exhibition of any address, bill or notice. No person may let, lend, or employ any public carriage, horse, or animal, for the purpose of conveying electors to the polls. Electors may hire carriages to convey themselves to the polls, but they cannot be reimbursed. Every bill, placard, or poster, having reference to the election must bear upon its face the name of the printer and publisher.

No premises can be used for a Committee-room upon any part of which intoxicating liquors are sold, or where refreshments of any kind are ordinarily sold for consumption on the premises. Candidates must furnish a detailed statement of their personal expenses, and in practice the expenses include only car fares, hotel charges, postage, stationery, and telegrams.

Any candidate, election agent, or other person violating any

of the provisions of this Act, may be punished by fine or imprisonment, and disfranchised for a term of years. Any person elected to office in connection with whose election there has been any violation of this Act, may be unseated upon proper petition.

Mr. Lincoln informed the writer that the public men of Great Britain all agree that bribery in connection with the elections has become practically unknown.

Upon this whole subject there are two questions for the American people to consider. Are they ready for such radical changes in their election laws? Will they demand a thorough enforcement of such an Act? The latter is by far the more important question.

THE LESSON OF THE PENNSYLVANIA ELECTION.

HENRY CHARLES LEA.

Atlantic Monthly, Boston, January.

ALTHOUGH the recent election in Pennsylvania turned exclusively on local issues, those issues involve considerations of national importance; and the struggle aroused attention so general, that a brief review of its causes and consequences is of interest beyond the borders of the State.

Among the various agencies of our political demoralization, not the least threatening is the development of that perfection of organization known as "the machine," of which the exponent is the "boss." The boss is a product of natural selection,—a man who by nature and training rises above his fellows in all the baser arts of management, who unites shrewdness and audacity with executive ability, and whose profoundest conviction is the one so cynically expressed by Senator Ingalls, that the Decalogue and the Golden Rule have no place in politics. The power of the boss is based largely on the prostitution of public patronage—the ability to reward his followers and punish his rivals by distributing or withholding the spoils of office, with the single object of maintaining his own ascendancy over the henchmen, who do his dirty work in managing primary elections and controlling nominating conventions.

In a community where the machine is highly developed, statesmanship is rendered impossible; the statesman disappears and is replaced by the boss, and the conduct of public affairs, which should be the noblest employment of the highest intellects, is degraded to a sordid trade from which men of honor instinctively shrink. A nation which should contentedly submit to such debasement of its public life is foredoomed.

For a generation Pennsylvania has been a peculiarly boss-ridden community. The machine so skilfully organized by Simon Cameron not only lasted his lifetime, but was so strongly constructed that he was able to bequeath it to his son, the present Senator. Bossism, however, is essentially personal, and is not readily transmissible by inheritance; the perfected adept should pass through the lower grades, to acquire the suppleness and knowledge of detail and the ability to choose his lieutenants which are requisite to continued success. Senator Cameron was handicapped by both good and bad qualities; he was too autocratic and did not know when to yield gracefully to necessity. The result of his course in 1880, when he endeavored to force the nomination of General Grant for a third term, demonstrated the weakness of his hold upon the people, and the way was opened for an able and vigorous leader to supplant him.

Matthew Stanley Quay was one of the most useful of his lieutenants. He was energetic, troubled with few scruples, full of resources, and had been trained in the worst school of political management. In spite of vague rumors ascribing to him various delinquencies, in spite of the most damaging accusations scattered broadcast by the *New York World* and *Evening Post*, by the exercise of consummate skill, he has ruled

Pennsylvania since 1885. In 1888, by his stubborn opposition to the nomination of Harrison, Quay seemed to have committed suicide, but he only gathered strength from defeat. By the appointment of Mr. Wanamaker to the Postmaster-Generalship, and by the unreserved abandonment to him of the federal patronage in Pennsylvania, Quay became the dictator of the party in the State. The press in Pennsylvania seemed muzzled, and to have entered with him into a conspiracy of silence.

While there were unanswered charges against him of bribery as a Member of the Assembly, and of unlawful use of public moneys as Secretary of the Commonwealth and State Treasurer, he procured a plank to be inserted in the party platform, in the obedient convention of last June, declaring that he had the "respect and confidence" of the Republican party in Pennsylvania. Upon this platform Quay caused to be nominated for the Governorship, State Senator Delamater, who, like his chief, was the subject of damaging public accusations from a responsible source, and, like his chief, adopted the policy of silence. The result was that, with a total vote closely approximating that of a Presidential campaign, Mr. Pattison became Governor by a plurality of 16,500, in a State in which Mr. Harrison's plurality was 81,000. Making certain necessary allowances, it is certain that Pattison's plurality represents some 70,000 Republican votes against Quayism. This result was due to a healthy popular uprising against a corrupt and corrupting democracy, and to the fact that Quay, in distributing the spoils, inevitably created resentments.

The lesson of the Pennsylvania election is, that ill-gotten and ill-used power, however securely intrenched, is at the mercy of a comparatively small portion of the voters, when that portion is ready to sink all partisanship in devotion to the public weal.

Nevertheless, I cannot but think that the Republican party will eventually find itself stronger for its recent reverses. There is yet time for it to repent of its follies, to set its house in order, and to come before the people in 1892 with a valid claim for support. Besides, it can always fairly reckon on the superior capacity of the Democracy for blundering.

PARNELL, THE FALLEN ANGEL.

MADAME JULIETTE ADAM.

La Nouvelle Revue, Paris, December 15.

THE only subject of excitement for the last fifteen days has been that fallen angel, Mr. Parnell.

The details of the O'Shea case and the consequent schism in the Irish party are well known. The "uncrowned king" of Ireland had heretofore been distinguished for his parliamentary skill, his fertility of resource, his consummate address; but now he is undoing his own work. He has abjured his understanding with Mr. Gladstone; he uses arguments which he himself had triumphantly refuted; he is conducting a campaign which is anti-Parliamentary, and anti-Liberal and may become revolutionary; he, the ex-apostle of peace, is about to ally himself with the fiercest advocates of what revolutionary Irishmen call the policy of physical force; he is apparently going to rule by means of dynamite. Of the heroes of a cause from which he had obtained nothing but advantage while they had reaped nothing but persecution, he says that they are only *skin-deep* patriots. They may fairly retort, that they at least are *skin-deep* Celts and Catholics, not *skin-deep* Anglo-Saxons and Protestants.

Patriots in Ireland, who are willing to suffer the ascendancy of Mr. Parnell and are convinced that it is an advantage to have the principle of *home-rule* represented to the masses of England, Scotland, and Wales by a constitutional, disciplined party, are still not free from misgivings as to the manner in which Mr. Gladstone and his adherents, when once more in power, would fulfil the promises they have made to Green

Erin; and those who pronounced the parliamentary tactics of the Irish party Utopian are about again to carry out their revolutionary policy. Thus the tactics of the party are vitiated.

Meanwhile Mr. Gladstone has retired to his tent. Like a clever "Parliamentary hand" he knows what may be expected from a divided party. He foresees that the Irish vote is about to be completely lost in the struggle which Mr. Parnell is determined to carry on.

This defection of Mr. Parnell reduces the chances in favor of the English Liberals at the next election. For poor Ireland it is a great misfortune, that just when she was on the point of deliverance from a yoke which had weighed her down for centuries, the very man who was to deliver her becomes blinded by savage egotism, and tries to retain a few scraps of greatness, by sacrificing the sacred cause which had made him great. Meantime in the United States a conference has been discussing anew the question of resistance to England. Before long the Irish-American colony may become a military organization, and England may find some battalions to encounter whenever there is a dispute. No English policy of persecution, however cruel it may be, will be able again to plunge Ireland into the lethargic state, in which she used formerly to remain for half a century at a time.

SOCIOLOGICAL.

THE FUTURE OF THE INDIAN QUESTION.

GENERAL NELSON A. MILES, U. S. A.

North American Review, New York, January.

I HAVE been requested to give an explanation of the threatened Indian outbreak and an account of the present situation; and asked to what extent the Indians are a source of danger, even though the present troubles be averted; who is to blame for the outbreak, and how peace can be assured for the future.

A few years of peace is no guarantee of its continuance. Within the last sixteen years we have had no less than nine Indian wars, and are now threatened with a more serious and general uprising than any that has occurred during the whole history of Indian warfare. While the conditions of the present conspiracy are somewhat similar to those which have preceded the other Indian confederations, conspiracies, and wars, this one has unusual features and causes.

The Indians are practically a doomed race, and none realize it better than themselves. They have contended, inch by inch, for every foot of territory from the Atlantic to the Pacific. The superior numbers, intelligence, and ingenuity of the white race have not deterred the Indians from resisting them, and beginning hostilities, sometimes even with little apparent justification, cause, or hope of success; and there would be nothing remarkable, in the history of such a warlike people, if they made one desperate effort in the death-struggle of the race.

The subjugation of a race cannot but create feelings of most intense hatred and animosity against its conquerors. The Indians remember the rude romance of the freedom and independence they once enjoyed; the time when they could move, unchallenged from one pleasant valley to another; when they had all that an Indian desires—plenty of food, comfortable lodges of skins, plenty of their kind of clothing; and when they were allowed to enjoy their own customs, rites, and amusements, savage and brutal as they were.

The writer once met Sitting Bull under a flag of truce, when he had a thousand warriors behind him. He was a devotional man, frequently praying and saluting the Great Spirit. One remark of his is significant. Raising his eyes toward heaven, he said: "God Almighty made me an Indian, and he did not

make me an agency Indian, and I do not intend to be one." This remark was indorsed by the savages present, and it is the sentiment of the non-treaty, disaffected Indians of every tribe in every section of the great West.

We have used the military force of the Government against them with all severity, and as soon as the tribes are subjugated, turned them over suddenly to the civilians, some from the far-off Eastern States, to try various experiments and to carry out theories that they have of civilization. The result has been an alternation of peace and war. The Indians surrender and are disarmed; but in a few years they obtain new supplies, and are again ready for the war-path.

For four years, from 1877 to 1881, the Cheyennes were under military control, and many of them were made self-sustaining. Their war ponies were sold and the proceeds returned to them in domestic stock, and in a few years they had a large herd of cattle, and wagons and cultivated fields. In 1881, notwithstanding their entreaties that they might be left where their crops were growing in the fields, they were ordered to be loaded on five large steamboats and shipped down the river, and turned over to the Indian agent at Standing Rock Agency.

Many of these Indians are now in a condition of threatening hostility. Within the short space of ten years we find that, as to the Cheyennes and Sioux Indians, the fine herd of cattle belonging to the Cheyennes has disappeared. They claim that it has been partly taken by the whites, and that they were obliged to use the remainder for food. They say that it was almost impossible for them to obtain food without committing depredations, and that they were compelled to eat their dogs in order to sustain life. That they have not received sufficient food, is admitted by the agents and officers of the Government who have had opportunities of knowing, and their condition is again threatening.

The Sioux, during that time, were under the charge of civil agents, often inexperienced, who have been frequently changed. Many of the tribes have become rearmed and remounted, and have assumed a threatening attitude. They claim that the Government has broken its treaties, and that they have suffered for want of food. The evidence of the last proposition is beyond question, and sufficient to satisfy any unprejudiced intelligence. The situation has been greatly aggravated by the failure of the crops in the plains country during the past two years.

In this condition the Indians, realizing the inevitable, have prayed to their God for some supernatural intervention to restore them to power and destroy their enemies. At this stage emissaries from a certain religious sect, living on the western slope of the Rocky Mountains, announced to them that the "Messiah" had appeared. They were made to believe that all who had faith in this "new religion" would occupy the earth and all others would be destroyed. The warlike nature of the Sioux and other Indians was aroused by telling them that they must aid in removing the whites, in order to show their faith in the Messiah.

Both the Whites and Indians are responsible for the present condition of affairs.

First—Those white men who have compelled the Indians to live upon limited tracts of land, and allowed them to become dissatisfied and equipped for war.

Second—Those whites who have committed the great crime of instilling into the minds of these superstitious and vicious savages the delusion that they have a Messiah among them, and that the white people who do not believe it will be destroyed by supernatural power; thus inciting to devastation, plunder, and all the horrors that savage fiends can inflict upon defenseless people.

Third—Those white men who have made merchandise of the welfare and safety of their own people—those who have sold thousands of improved magazine long-range rifles and tons of ammunition to savages. Those Indians could not

manufacture a rifle, a cartridge, or a knife; yet they are better armed to-day than at any former time in their history.

Fourth—The Indians themselves, who would, in avenging some real or imaginary wrong, or prompted by some wild, savage religious frenzy, ravage a country and brain the innocent, prattling babe with fiendish delight as readily as they would meet a stalwart foe.

As to the remedy, my views remain as stated thirteen years ago in this *Review*. I believe that those people, who have been and still are a terror to the peace and good order of certain States and Territories, should be placed under some government just and strong enough to control them. The lives, welfare, prosperity, and future of those great States are too precious and too valuable to be jeopardized by these yearly alarms and frequent Indian wars. The subject is too serious for selfishness, acrimony, or partisanship. It requires judicious, humane, and patriotic treatment.

IDEALISM AND THE MASSES.

R. B. CUNNINGHAME GRAHAM, M. P.

Nineteenth Century, London, December.

IT is not always the fault of the post, if the blind man does not see it. It is not, therefore, always the fault of the masses, if the bourgeois, trained to one particular vein of thought, does not readily perceive that the masses have any ideals at all. For all that, I am not certain it is altogether wise to assume that, because a man has not heard of the Tractarian movement, because the nicely turned sentences of Mr. Pater leave him without enthusiasm, or because exigencies of his daily life compel him to take his tea out of a tin can, and allow him to remain in ignorance of Frankenthal or Pâte Tendre, that of necessity his ideal must be beer at a penny a gallon, and a ceaseless round of dog-fights, the dogs and beer provided at the national expense.

Not unnaturally *Lux Mundi*, *Robert Elsmere* and polemical and speculative pseudo-philosophy and word spinning about a faith which has never revealed itself, except in the aspect of a moral police to them, do not much excite the attention of the working classes. But then, why should they? After all, Catholic, Protestant, Jew, or Freethinker, the worker finds that, if he is late at the factory gate, he is sure to be fined, no matter if he and his employer happen to be of the same religious opinion. We of the idle classes do not, I fancy, clearly realize how greatly religious faith or doubt is a mere matter of leisure and good feeling. To instance the superstition of the savage in no way destroys my argument. The savage is almost always a man of leisure. The Connemara peasant, who has never worked hard and wisely never intends to, as long as he can live without it, always has leisure to add a stone or two to the wayside cairn in passing, or to attend the Patten; while the well-educated artisan of Belfast with his 28s. a week and his inhuman life of ceaseless toil, year in, year out, till death relieves him, has but little time to think of matters supernatural. The masses never trouble themselves much about religious systems. It mattered little to the slave in Athens what Plato and his friends were occupied in thinking. What better example could we have than that afforded by the Salvation Army? As long as it confined itself to tambourines, howling hideous hymns, and spinning Bibles in the air, walking backwards before a band, what did it do? Simply attracted to it those of no account, the corner men of the Christian community, the people always ready at the instigation of excitement to come to Jesus at 10:30. Once it began to try and save the body, to do slum rescue work, to admit that before heaven there is a life to pass below, and that it recognized that life (in England) clearly did away with all necessity for hell, it was successful.

In all ages the ideal of the poor has been good works. Faith has been the luxury of the rich.

The conquering march of Christianity under the Roman Empire was because the Christian preacher preached fraternity, the brotherhood of man, and showed that he meant it by providing for the necessities of his brother's belly. Even Islam prevailed because, by adopting it, the poor man saw his material condition rise. Now is this low or vulgar? Does it show lack of idealism in the masses to lay great stress on what is called (falsely) materialism? Only the rich have leisure. Leisure is the first desideratum of the poor. Only the rich (having leisure) can cultivate their minds. This, perhaps, without having clearly defined it in his own mind, the poor man always sees, and hence his wish, first and above all things, to improve his present state of poverty. High are the walls of poverty and he feels them so; he knows that beyond them lie all sorts of things he has heard of but can scarcely realize. What wonder, therefore, that he seeks to clamber over and take possession of his mental and physical kingdom. Then comes the man of culture and says to him, "My friend, you seem to me to lack Idealism." "Lack what?" returns the poor man. "It is because I have Idealism well developed that I am acting as you see me do."

I deny that in former days Englishmen, whatever their political opinions, always maintained a high ideal beyond domestic wants. Their ideal seems to me to have been (with some few notable exceptions) a sordid one enough. The view that the aristocracy of the past took noble care of individual liberty and national fame; that the middle classes who succeeded them were animated with Christian teaching in its highest sense is a mere chimæra. The aristocracy of Britain, indeed, fought with the aristocracy of other lands for power—power to do what? To oppress the nations of the land they strove about. Then came the middle classes and their Christian teaching, the piping times (for sweaters) of the Reform Bill. What was their ideal? Simply cent per cent, free trade, cheap labor, children working in the mines like ponies, and these Christian idealists professing that it was necessary to the welfare of their business.

I question whether there ever has been a really true ideal in this country until to-day. I question greatly if before the present time an Englishman has ever had an ideal at all, except of class advancement. The ideals of the men of the Commonwealth, the followers of him who gave us Sunday and Jamaica, were for an England in which all men should keep shops and go to church on Sunday; in which the poor should still be poor. The patriotism of these respectable middle-class English consisted simply in an intense hatred of all foreigners.

Talk to a working-man, and you will find his ideas of human brotherhood are not limited to the federation of the English-speaking race. The emancipation of the workers of all lands is what is wished for—the emancipation of all those who live by wages. The other day I had a letter from a man telling me, that though his wages were sufficient, he could not sleep for thinking of the enslavement of his class throughout the world. This feeling, in my experience, permeates the masses in all countries. This I believe to be a common feeling in the masses. Do the rich lose much of their sleep about it?

"IN DARKEST ENGLAND."

THE VEN. ARCHDEACON FARRAR, D.D.

New Review, London, December.

IF I accede to the request that I would say a few more words on the recent proposal set forth in General Booth's Book, I do so because I have never seen any social scheme which filled me with warmer hope.

I may assume that every serious reader of this paper has already made himself acquainted with the main landmarks of the "way out" of Darkest England, as indicated by General Booth. I wish now to state in the simplest possible manner

some of the reasons for believing, that it will be little short of a national calamity if the means are not forthcoming to render it possible for this great experiment to be tried upon an adequate scale.

I. The first of these reasons is the indisputable existence of a vast and terrible amount of squalor, vice, crime, destitution and misery. Is there any man in England with powers of observation so obtuse as to deny this fact? or with heart so "braced by damned custom" as to think that he has absolved himself from all duties respecting it, when he has stigmatized every reference to it as "Sensational," and every scheme of grappling with it as "Utopian," and every attempt to call attention to the necessary remedies as a vain and egotistical advertisement? Those of us whose duties have taught us to see things as they are—are we to remain silent, or never to take any public part in the efforts at improvement which can alone save England from great perils, because, if we come forward, it is certain that everything we do will be misrepresented, and everything we say distorted and misunderstood? The crime and misery are at our doors. Is it a mere bagatelle that in London alone there are, at the lowest computation, nearly a million souls, who grade down from the rank of the very poor to those of the paupers, the homeless, the starving, the outcast?

II. And, secondly, the truth must be spoken at all cost. The Church—by which I mean in the definition of our articles all the congregations of faithful men wherein the pure Word of God is preached and the sacraments are duly administered—has so far not succeeded in applying any radical and fundamental remedy to this deplorable state of things. It works for the most part parochially, and the sum total of its parochial work is most beneficent; but what we now need is a more general and organized effort. I should hold myself to be inexcusable if I said one word to underrate the humble self-denying devotedness of thousands of her brave and patient clergy, or the faithfulness beyond all praise with which they are spending and being spent in heroic efforts to bring Heaven a little nearer to our earth. But the clergy should be first to admit—and if I had space to adduce the evidence I could show that they have again and again admitted—that they are with all their efforts so thwarted by difficulties hitherto insuperable, as to be unable in many quarters to do more than touch the ulcerous place, and that vaster efforts are still needed to cleanse the whole body, which is so full of wounds and bruises and putrefying sores. The best part of our work—and it is noble and necessary work—is pastoral, not aggressive.

But it is urged.—

1. That this scheme will injure the work of the Church of England. With the entire strength of my conviction I maintain that on the contrary, unless we meet it with alienated sympathies and bitter opposition, it will aid the whole life of the Church of England; it will enable her to lengthen her cords, and strengthen her stakes; will awaken to some sense of their need for the truths and blessings of Christianity, multitudes who at present know her not, and have never called upon the name of Christ.

2. It is said, moreover, that the money given to General Booth's scheme will be withdrawn from other agencies which are now doing excellent work. I feel sure that, on the contrary, the success, or even the partial success, of the scheme will give a powerful stimulus to all branches of philanthropic effort. It will diminish the at present enormous area of their labors, and will, therefore, render those labors more effectual. I do not think so ill of my fellow countrymen as to imagine that the gift of a paltry £100,000, to enable this great experiment to be tried, will dry up the river of English charity. Rather, I believe, that its waters will become broader, deeper, and more fertilizing.

3. A third objection is that this scheme will increase the multitudes of worthless tramps and paupers who flock to London when they think that anything is to be obtained. It

must be remembered, however, that in the present scheme *work and discipline* are offered, not alms. It is made an indispensable condition of assistance that each person in the Workshop, in the Farm Colony, in the Colony beyond the Sea, should labor, and should obey orders. If not, they will no longer receive either food, shelter, or wages.

4. It is objected, besides, that General Booth's method rests on a complete absolutism, and that, therefore, it must fail. I ask Why? Society has always been aided and purified in the first instance by individuals, not by committees. I agree with the witty remark of a practical Nonconformist preacher, that the best committee is often a committee of three, two of whom are ill in bed. So far from "absolutism" of the beneficent kind always failing, I believe that it is often the sole secret of success.

5. Lastly, it is thought by many a fatal objection that this scheme has emanated from the Salvation Army. They think it a sufficient condemnation to ask, "Can any good thing come out of Nazareth?" I cannot share this view. In times like these it does not do to be over-exquisite in emphasizing defects of system or crudities of theology. The Salvation Army has, beyond all question, saved many souls. It has, I am sure, rescued quite as many drunkards and harlots from their abyss of misery as any of those who write to assure the world that it has done no good. When we are looking out upon a stormy sea, strewn with unnumbered shipwrecks, we do not stop to ask whether the men of the crew, which is preparing to breast these fierce and cruel waves, are Dissenters or Churchmen. With all our hearts we give them the best encouragement and the best aid which it is in our power to render.

As one who stands upon the shore
And sees the lifeboat speed to save,
And all too weak to take an oar—
I send a cheer across the wave.

THE PESSIMISTIC POINT OF VIEW.

A. VON DER LAHN.

Unsere Zeit, Leipzig, December.

THE fundamental function of life throughout all nature is assimilation. The living organism cannot exist without it. The greater the measure of assimilation, the greater the vitality. In the realm of the spiritual, this is no less true than in the realm of the material. The more energetic the action of the mental faculties, the more vigorous the process of brain combustion, the more energetic will be the spiritual life of the individual, the more vigorous the pulse beat of the community.

Culture is the raw material of mental assimilation, but precisely as the body is benefited by food, only to the extent in which it is digested and converted into assimilable material, so is the spiritual man benefited by culture only to such extent as he can assimilate it. As long as the material is being digested, assimilation is active; but overloading the digestive organs serves only to arrest digestion, and lower the vital processes. The same principle holds good in the spiritual world. Mental indigestion is as much a disease as physical indigestion, and, if it become chronic, degeneration of the mental faculties is inevitable.

In this age the tendency to pessimism is very strong; it presses like heavy clouds upon the modern man, so that a joyous, careless, happy person is rarely seen.

In one respect only, the race is unrestrainedly optimistic, that is, in its immutable faith in the giant progress of the age. This is for most men an axiom by which they can hold fast—the one secure point in an age of unbelief and criticism.

But in this much belauded progress of the age we can trace the cause of the prevailing pessimism. Progress in the condition of humanity manifests itself as retrogression in the attainments of the individual. Alexander von Humboldt

ventured to make the whole circle of the natural sciences of his age his own domain. He was the first, and will probably be the last to attempt the feat, for the immeasurable, many-sided development of the various branches of the tree of knowledge renders it ever more and more difficult.

In fact since Humboldt finished his great work, the contributions of the many to the sum of collective knowledge have been on a gigantic scale. The mass became so great that it could no longer be maintained in revolution around one, or a few men, as a centre. The scientific body fell and broke in fragments, which revolve now like planets around the sun of universal human progress. Man has been degraded to a slave of humanity, to a *hand* in the great social workshop, in which all individuality is swallowed up and digested.

Precisely as the factory hand has ceased to concern himself about the finished product of the combined labor of himself and fellows, so the modern collector of scientific material is limited to the consideration of his own little specialty. It calls for his whole time, the exercise of his whole faculties.

If there were times in which the whole forces of nature manifested themselves vigorously in individuals, making each appear like a little world in the many-sidedness of his natural gifts and capacities—times in which even States were impressed with the stamp of individuality—if there ever were such times, they are forever gone.

In our modern world, every department of human activity is based on the system of division of labor; each unit is called upon to coöperate in the one particular department in which he can do the best work; and having discovered which is his most useful faculty, or which is the faculty he can best turn to account, he is led by choice, or impelled by necessity, to develop this special faculty at the expense of all his other faculties. The individual is absorbed in the more complex organism of a collective personality, whose characteristics are determined by the sum of the characteristics which its component units severally contribute to it, but these units sacrifice their individuality,—one may almost say their personality in the process. Intelligence is the only faculty sought after. For the other human faculties there is no demand.

Hæckel has told us how organs once performing useful functions have become rudimentary through long desuetude, and it may well be, that in the coming centuries, as a result of this concentration of effort in narrow fields, there will be races, or classes of men, with a marvellous one-sided development, but wholly deficient in Poetry, Imagination, and the finer sentiments.

The progress of humanity in this age is due to the wondrous achievements of Science, in the enormous facilities afforded by technical appliances, and in the practical utilization of our great discoveries. The attendant retrogression of the individual is seen in the loss of a rounded personality; in the absorption of the individual in the species; in physical degeneration due to concentrating all effort on the one-sided culture of the intellect, and to the loss of that cheerfulness and enjoyment of life which can spring only from the healthy exercise of all the faculties.

Personality! That is the whole man, the development of which should be the chief consideration in education. It would be well if the instructors of youth would bear this in mind, and not devote all their energies to the stimulation of intellectual activity. For the development of a whole personality there must be, not merely extension forward, but expansion in breadth and depth also. The highest characteristics of the old Teutonic people, their fidelity, their hospitality, the bravery of the men and chastity of the women, were not rooted in intelligence, nor were they the product of reflection.

Now, for the first time, the struggle for existence has commenced within the social body. We are engaged in a war of each against all, a war in which chivalrous considerations are cast to the winds, a war, in which the object of each is to get

the best of his neighbor, regardless of the means. Mental health is impossible in such a condition of strife.

But it is inconceivable that such a condition of warfare can become permanent among civilized men. We will therefore express the hope that we are passing through a critical transition period, in which the social organism is suffering from its incapacity to digest all the discoveries and the scholarship which it has absorbed in such liberal measure during the past few decades, and that only a little purging is necessary to restore the system to healthy activity. In this state of affairs a little pessimism will tend rather to facilitate, than to retard, the cure.

EDUCATION, LITERATURE, AND ART.

THE LOTUS SYMBOLISM IN HOMER, THEOCRITUS, MOSCHUS, TENNYSON AND BROWNING.

ANNA ROBERTSON BROWN.

Poet Lore, Philadelphia, December.

DO you remember the rolling lines in which old Homer tells of the happy, wave-washed Lotus-land? There dwelt the Lotophagi. When Ulysses and his comrades reached its shores, he sent three chosen men to explore the country, and the islanders gave them of their diet. Having eaten the magic flower, the mariners forgot both countrymen and country, and wished to eat that food forever. When Ulysses tried to break the enchanted spell by forcing their retreat, they strove and wept, and would not leave their meat. Fearful that others, too, might taste the Lotus, and forget in its strange fascination their old ties, Ulysses quickly had the three sailors bound hand and foot, brought aboard, and thrown under the hatches; then all sailed away seaward.

Under the guise of a lovely fable—one that has appealed to poets from that day to this—we get a hint that the soul may be ensnared by some pleasure of sense, and made forgetful of past ties, of home, country, friendship and duty.

About seven hundred years later Theocritus, "the sweet singer of Syracuse," writes an idyl of the love of Heracles for Hylas. Heracles is sailing with Jason to find the Golden Fleece, and is taking with him the young lad Hylas, for whom he feels a deep affection. They reach the Hellespont the third day, and land at Propontis. In the evening Hylas goes to draw water for supper, and soon is aware of a spring in a hollow land. In the water's midst, shepherds' nymphs are arraying their dances—Eunice and Malis and Nycheia with her April eyes. Love of the Argive lad flutters their soft hearts. Hylas sinks headlong into the black water, and a mate shouts to his seamen-comrades to be up and away for the wind is fair. Heracles shouts "Hylas" thrice, loudly as his deep throat can call. Thrice the lad hears him, but thin comes his voice from the water. The nymphs hold the weeping Hylas on their laps trying to comfort him, and Heracles pursues his mournful and lonely way.

In this David-and-Jonathan sort of a story, the soul of Hylas is allured, not by an enchanted spell, but by the beauty and caresses of the shepherd nymphs. Like the sailors of Ulysses he, too, has been beaten by the sea-wind and sea-storm and is fain of the land with its scented greenness and its spring of living water. Dreams, mystery, and oblivion encompass him. He answers the cry of friendship when Heracles calls him, but his answer seems far away, and he returns no more to his old love and his old home.

In the happy land that Theocritus grants his heroes, he again contrasts the toil and danger of the sea with the luxury of the land. He gives them twilight, beds of grass, herbs, flowers and water-music. They have food as well, but it is

not the enchanted bloom. To Hylas he gives the supreme joy of being beloved by the nymphs.

Moschus wants ease, pine odors, safety on land, slumber under a plane tree, and the tinkle of flowing water to soothe his ear. In Moschus there is momentary forgetfulness in sleep—in Theocritus there is lasting oblivion of former things—in both there is cessation of action. In Homer there is loss of both memory and action. In Homer, also, the spiritual sense is deadened. In all, the pleasures of sense outweigh higher considerations, and the idea common to all seems to be the idea of a happy land in which action is unnecessary.

Deeper thoughts creep into Tennyson's solemn idyl, "The Lotos-Eaters," and his "Choric Song." Deeper thoughts,—and in place of the fresh, simple-hearted gladness of the Greek poems, we have our modern note of sadness, questioning and pain. In Tennyson the Lotos-Land is more fully described than elsewhere. It is a land of undying afternoon, and the great hour of rest and silence, the sunset hour, never passes nor fades. The mariners who have tasted the enchanted flower neither sleep nor forget, but the world waxes thin and far to them. They are in a soul-stupor. The will is paralyzed, though they are yet conscious. They know their duty but it is dreary to them. The Lotos-flower steepes them in self-ease, idleness and neglect of others. They do not feel the rapture of which Homer speaks; their Lotos-Land is one of mild-minded melancholy—and memory remains. In the Greek poems the imagery is purely sensuous; in the Choric Song we have a distinct advance in symbolism. The soul's lethargy is continued—but under it all there is a stirring of the spiritual sense. Why have we sorrow and moan? they ask; why may we not have rest, slumber and calm? They have known toil, too, and now they long for forgetfulness and rest. But although these mariners are neither unthinking nor conscienceless, yet they sink to lower depths of spiritual degradation than any of the others, because, while fully conscious of the woes of mankind, they wish to lie on hills of ease, and look downward from thence, in ceaseless smiling, upon—

Wasted lands,

Blight and famine, plague and earthquake, roaring deeps and fiery sands,

Clanging fights and flaming towns, and sinking ships, and praying hands.

They would be like the cold gods, feeling no pang of tenderness or pity for human griefs, but glancing over it all with amused *ennui*.

In "Over the Sea our Galleys Went" Browning has outdone himself as a lyricist. There is no trace of any harshness of phrase, or eccentricity of rhyme. From the most exacting æsthetic point of view, the poem is as perfect in its way as Tennyson's matchless idyl. The accent of weariness in the "Choric Song" is wholly wanting in "Over the Sea our Galleys Went." It is full of a frank joyousness, a gladness in being alive, and an eager interest in what the mariners are about. These mariners have happy hearts, gay spirits and good lungs. They revel in their work at sea, and when they reach land they go to work with the same eager freshness, breaking the solid rock with glee, and hewing shrines worthy of the majestic images they have brought with them. But when they awake at length to the discovery that they have set their labor in a barren land their fresh strength is spent; they have no heart to mar their work, nor to begin anew. In this lyric we have Paracelsus telling his own life by symbols. He has spent his best years in search of knowledge. Now in middle age he suddenly sees that his whole aim in life has been a false one, but he is too sad and weary to begin anew. When Festus suggests that instead of dwelling on the past he may yet redeem it by worthy effort, Paracelsus answers him in a lyric which becomes, in its connection, one of the saddest outbursts of a disappointed human soul that I know.

To sum up: in Homer, memory, patriotism and the ties of

love are to be lost in a rapturous dream under the Lotus-Spell, and toil is not to be required. In Theocritus a new love replaces the old in the happy land. In Moschus we have the idea that ease, safety and slumber are sweet. But there is no deep spiritual significance in these passages unless we read one into them. In Tennyson the soul deliberately chooses the Lotus languor, a life of indolence and of smiling indifference to the woes of mankind. Tennyson and the Greek poets portray our human love of ease. In Browning the soul does eager work, but it is vain, and severs the heart from the ordinary human ties. Browning shows that there is a labor that profiteth not. If we may draw a culminating lesson from all this, it is this: that the truest life is neither idle, slumberous, selfish, purposeless, nor devoted to ignoble or fruitless aims; but that, choosing eternal shores for its labors, the soul's energies should be expended in deeds of love and helpfulness to man.

HENRY VAUGHAN.

Macmillan's Magazine, London, December.

THE man who was possessed of a brain and an arm, when the seventeenth century opened its book of history in England, was not doomed to live out life in quiet dalliance, or gather renown from the victories of peace. He was to learn something of the stimulus of tumult—to know something of the "stern alarms" and the "dreadful marches" of grim-visaged war; night and day his hand would grasp the hilt of his sword.

It is, therefore, not surprising that in the midst of this stir and action, we find a similar energy developed in the literature of the day. England was being crushed by the iron mace of war, and yet she was still a "nest of singing birds." There is no better mirror of the age to be found than in the writings of the poets, the children of the age; and it is easy to see how in such a tempest of angry strife those who stayed to think seriously, were filled with a strong and awful yearning for the peace of the children of God.

God's two Testaments were the chief source of inspiration and devotion, which gave birth to the characteristic abundance of sacred poetry in the seventeenth century. The Bible was comparatively a new book. The opening of its once Rome-locked leaves had an unmeasurable influence on the English nation. It soon became the book of the people, and influenced their character by guiding the currents of their thought. The language of this one book, which in many cases was the only literature accessible to the commonalty, became the language of common conversation. It was natural that it should be woven into the rhythm and verse of the poets whom it inspired. Of these the most popular of his own time and the best known to posterity was the poet-priest, George Herbert; the least known now, as then, though well worthy of being associated with his grand master, was Henry Vaughan.

Born in 1638, he and his twin brother Thomas were during the Civil War ardent royalists. The openly avowed attachment to his royal master of Henry, caused him to suffer obloquy and imprisonment under the Parliamentary rule. After the Restoration he married and settled down in his native home in South Wales. He studied for the degree of Doctor of Medicine. In the practice of his profession and literary studies he lived quietly until his death in 1695, in his seventy-third year.

In 1646 he published a collection of verses, chiefly amatory, of which in his riper years he appears to have been ashamed. A few years later appeared a collection of poems by him, expressing his maturer ideas of life. These came out in two volumes, under the curious title, *Silex Scintillans*.

The difference between the cavalier jollity of the earlier productions and the deep seriousness of the later, shows the transformation through which his mind had been passing.

The value of his poetical work may best be estimated by comparing it with that of his contemporaries. The seventeenth century had brought to the front a race of poets, whose one aim was to be *conceits*. They were disciples of the Metaphysical School; they only wrote to try and say something new; they imitated neither the forms of nature nor of art, and nothing else but the tricks and subtleties of one another. Taken in a mass, their writings were the paragon of analysis, but the caricature of sense. The tawdry flimsiness of their conceits, and the far-fetched subtlety of their labored allusions, give an air of unreality to their sublimest conceptions.

Though Henry Vaughan has much of the same extravagance which deforms the poetry of his contemporaries, he has also a large measure of grace, smoothness of transition, self-repression and continuity of thought. He shows signs of a natural vigor and freshness which are strange to the artificiality of his age. He is pedantic and wanting often in symmetry, but, like Christopher Smart in a later age, for short moments he reaches heights where his custom-bound contemporaries never trod. There is nothing like Vaughan's *Beyond the Veil* in the seventeenth century. It has the breadth of sincerity upon it; it has the simplicity and quiet which returned again to the English poets when Wordsworth gave voice to

The silence that is in the starry sky,
The sleep that is among the lonely hills.

In fact, Vaughan may be said to have been the predecessor of Wordsworth, the great High Priest of Nature, in more ways than one. Vaughan was the child of Nature. It was in the fresh morning walks over the Welsh hills that he found the Creator of the world speaking to him. That the soul within us,

Our life's star
Hath had elsewhere its setting
And cometh from afar,

was a truth he proclaimed nearly two centuries before the famous ode was written.

We have learned in our time that there must be a natural connection between the power of rhythmical expression and the completeness of insight into the things of life. The more distinct the transformation of experience, the more distinct should be the value of the poetical qualities. Therefore, though Vaughan had the same characteristics with the rest of the poetizers of his particular time, he was able to deal with subjects of his own order, and to produce effects which his contemporaries could not. We are not surprised to find that he shows a knowledge of the delicate subtlety of a musical rhythm—to quote his own words:

As angels in some brighter dreams
Call to the soul when man doth sleep;
So some strange thoughts transcend our wonted themes
And into glory peep.

We hardly dare call Vaughan "a subtle-souled psychologist," but we dare say that he was one of our first psychical poets. He gives us the life of the soul in a world of dreams,—dreams of beauty, dreams of purity, dreams of holiness.

He will strike the silent chords in the depths of the heart and arrest the inquiry and humble attention of any who have had anything of a similar experience. Here they will find thoughts that have baffled true expression, put into tender speaking words. The sorrow of man is the keynote of the harmony; not the mere monotonous wail of Wertherism, but the healthy, hopeful, strengthening appeal for patience and endurance, which brings the truest comfort, "making the whole most musical." The very curiousness with which he envelopes the healing lessons of his didactic poetry is sufficient charm to attract attention.

So quaintly fashioned as to add a grace
To the sweet fancies which they bear,
Even as a bronze delved from some ancient place
For very rust shows fair.

COMPULSORY EDUCATION IN THE UNITED STATES.

THE REVEREND H. J. HEUSER (EDITOR).

American Ecclesiastical Review, New York and Cincinnati, December.

AN important phase in the discussion of the school question is that of compulsory education. It is claimed, on the one hand, that some measure of secular education is necessary for the well-being of the Republic; and as a State system offers the surest guarantee of uniformity and permanence, the advocates of State schools maintain that the Government, in compelling its future citizens to accept such education, is simply exercising the right of beneficent foresight. On the other hand, the opponents of State education urge, that the management of the school lies beyond the legitimate sphere of the State; that to use compulsion by determining the character or extent of the education which a child is to receive is an intrusion upon the private rights of parents, who alone are the natural and lawful arbiters in the case. The latter position is held by Catholics and men of positive religion generally, who resent State interference in education, mainly because it is apt to encroach upon their religious convictions. The points for discussion thus appear to be substantially: Has the State under any circumstances the right to exact a certain measure of education from its future citizens? Can it give such education regardless of the parental right? Can it lawfully compel any portion of its subjects to accept such secular education as it may give, in default of parents exercising their individual right? Before we can answer these questions we must obtain a clear notion of the legitimate functions of the State, of the scope and character of the parental right, and of the ground on which both these authorities meet in reference to the child.

The primary object of civil government is to direct the affairs of its subjects to the general good, by the conservation of order, the protection of common interests, and the furtherance within proper limits of national prosperity. From the very nature of civil society as distinct from religious society or the Church, it follows that the functions of the State concern only the outward action of its citizens. Even the laws which it enacts affecting morality are understood to apply only to public morality. Moreover, the authority of the State does not include *everything* which belongs to the external order, but only such things as affect the *common weal*. For the meaning of "a free citizen in a free State" can be no other than that the individual may exercise his faculties at will provided such exercise does not conflict with the rights of the community. In the same way all the smaller circles within the State, including that of the family, have an independent right of existence, provided they do not become an obstacle to the public welfare.

But with these various rights of the individual, of the family, of different corporations, and of the State, there are joined corresponding duties. The first of these is the duty of the individual to God. The State exists for the benefit of the individuals who are governed by it, but the individual has a higher end than to live for the State. So long as the spheres all move in their respective paths, the State can have no reason to control the separate and free movements of the individual or the family or any society within it. To coerce the parent to educate his child contrary to his own convictions, is an encroachment upon the principle of liberty.

But whilst the individual or the family or separate societies are legitimately free within their respective spheres, they may yield up their particular rights and merge them with those of the State. Whether parents who yield up such a right, when it involves a sacrifice of duty, are true to their allotted sphere, is a question of conscience which admits of varying solutions according to the extent to which they allow the State to con-

trol their right. In any case education is not to be confounded with the imparting of secular instruction.

The early education of the child is essentially a complex work. Mental development is not brought about without influence upon the heart. The latter receives, unconsciously, but none the less positively, impressions from the teacher and the object taught, which quietly and effectually mould the inner life of the soul. It is of immense importance to the reflecting and conscientious parent of what character these impressions are. If he believes in the eternal destiny of his child as in his own responsibility to God, he will want these impressions to be not merely moral, as the Pagan understands the term, but Christian. Indeed the evangelical teaching is to the Christian simply the revealed and perfect expression of the supernatural law. As a Christian, believing in the necessity of revelation, the Christian doctrine is for him the only proper expression of that morality which he is bound to act upon and to teach his children, and to take care that no occasion be given which might act upon the soft material of the child's heart in a way which could weaken or mar such teaching. This is part of his obedience to God. It is a religious duty. Hence Catholics, because they so view it, seek the education of their children in conjunction with religion, and the school becomes an inseparable adjunct and complement of the Church.

It is true, that the want of a secular education might become a danger to the commonwealth. In such a case it is within the province of the State to provide a remedy. The rights of conscience imply that the parent may train his child religiously, and add whatever else he may wish. But conscience can never be set up to vindicate the right to ignore the A, B, C, or the laws of the land, or such measure of instruction as is necessary to a comprehension of the laws.

The government may require the parent to impart a certain amount of education to his children. It may discharge the duty, if the parent yields his rights in law to the State; or if the public safety demands it, it may assume the right when parents forfeit it by utter neglect of their duty. The State may not improve the soul of the child, but it secures what is its duty as protector of public order to look after, conformity to the laws and usages of the land by a knowledge of them, as the means which will secure peace and prosperity.

SCIENTIFIC.

THE DEVELOPMENT OF AMERICAN INDUSTRIES SINCE COLUMBUS.

WILLIAM F. DUFFEE, ENGINEER.

Popular Science Monthly, New York, January.

II.—IRON MILLS AND PUDDLING-FURNACES.

IT will be evident, even to a superficial observer, that the methods described in the preceding article could not produce merchantable bar iron either rapidly or cheaply, and this would be the more manifest as the bars or rods decreased in size. As the demand for such smaller sizes was constantly increasing, it was quite natural, therefore, that the efforts of mankind should result in the invention of the "slitting-mill." The first of these used in America was put in operation in the colony of Massachusetts Bay, some time prior to 1731. The date of the invention of the machine and the name of the inventor are unknown, but it is believed to have originated in Sweden.

We are indebted to William H. Harrison, of Braintree Mass., for the details of construction of one of the earliest slitting mills built in America. This mill was erected "at Middleboro, Mass., for Peter Oliver, one of the crown Judges in the province, and a brother of Andrew Oliver, the Lieutenant-Governor, in the year 1751."

The rough forged bar iron was first heated by being piled obliquely in an air furnace; whence it was taken, bar by bar, and passed between two heavy steel rollers, made to revolve in opposite directions by two separate water-wheels. These rollers equalized the thickness of the rough bar, which was then immediately subjected to the next operation. This consisted in passing it between two other revolving shafts, upon which were fixed disks of steel, called "cutters," of a thickness equal to the width of the rod desired, the edges of the cutters on each shaft entering closely between those on the other, and thus acting with reference to each other like the blades of rotary shears. The hot bar thus came out sheared or "slit" into a number of rods of uniform size, which when cold were ready to be put up in bundles for the trade. Mr. Harrison says:

About eight men were employed, at about \$1 per day; six heats of about 800 pounds each were made in twelve hours' running. One pint of rum was consumed for each heat, or more, according to the weather. The value of the forge iron was \$100 per ton; nail-rod \$120; and nails 12½ cents per pound. The nail-rods were put up in bundles of 56 pounds, and the nailers, who had their little shops around in the country, were expected to bring back 56 pounds of headed and pointed nails, receiving "store-pay" of calico, tea, rum, etc.

The Act of 1750 was pretty generally enforced in the colonies, and the further erection of rolling and slitting mills prevented; and thence up to the time of the Revolution the iron industry of America was chiefly confined to the manufacture of pig and bar iron in the furnaces, forges and mills already erected, and of castings from the blast-furnaces.

About 1750, Baron Henry William Stiegel came to Pennsylvania from Germany, "with good recommendations and a great deal of money." He laid out the town of Manheim, in Lancaster Co., and built there a furnace, which he named after his wife, Elizabeth. Afterwards he built another furnace at Schaefferstown, Lebanon Co., where he cast stoves (made of six plates of iron), which were among the first made in the country. On each of his stoves he cast the following couplet:

"Baron Stiegel ist der Mann,
Der die Ofen machen kann;—"

but notwithstanding his skill and enterprise, he failed in his business. Elizabeth Furnace finally came into the possession of Robert Coleman, who cast shot, shells and cannon for the Continental Army.

During the Revolution the manufacturers of iron made little technological progress. Such establishments as possessed the requisite skill, cast cannon and mortars and ammunition for that army which controlled them for the time being. One of the most notable manufactures of this period was the great iron chain stretched across the Hudson to prevent the passage of British ships. This chain was made by Peter Townsend, at the Sterling Iron Works, Chester, Orange Co., from iron wrought from ore of equal parts from the Sterling and Long mines in the same county. The links were a little over two feet in length and weighed about 100 pounds each.

The manufacture of nails was one of the household industries of New England during a large part of the eighteenth century. It was carried on largely during the winters by farmers and young men who had little other business at that season of the year. Tacks were also made; an industrious worker being able to turn out, toilsomely, perhaps, 2,000 per day. Arnold, in his History of the State of Rhode Island, claims that "the first cold-cut nail in the world was made in 1777 by Jeremiah Wilkinson, of Cumberland, R. I., who died in 1832, at the advanced age of ninety years." Speaking of Wilkinson's tacks, Bishop says they were cut by a pair of shears from sheet iron and afterwards headed in a smith's vise. The process was extended to small nails, which he was one of the first to attempt. He also made pins and needles during the Revolution from wires drawn by himself. Such was the genesis of the manufacture of nails in America. In 1889, after a lapse of a little more than a century, the product was over 800,000,000 pounds of iron, steel and wire nails, representing an average consumption of over twelve pounds for each individual inhabitant of the country.

THE DANGERS OF HYPNOTISM.

ST. CLAIR THOMSON, M. D.

Westminster Review, London, December.

BY the excitement with which the phenomena and apparent results of hypnotism have been accepted in England, it would almost seem as if the hypnotic influence had obtained sway over the scientific minds of the nineteenth century, as it did over the superstitious, ignorant, and neurotic *exaltés* of the Middle Ages.

To the previous state of ignorance or unbelief has succeeded one, in which everything good, helpful, and wonderful is greedily received and believed. Minds, otherwise rational and calmly investigative, do not stop to inquire how hypnotism acts, what its tendency must be, what its drawbacks may be, or whether its results are more apparent than real.

Hypnotism is a method of treatment which acts through, and directly on, the mind and nervous system of the patient. It is itself a morbid state; a neurosis which can be brought about by artificial means; in short, a disease to which the hysterical and neurotic are especially liable. These considerations should have made us the more careful of its study, before venturing to employ it as an ordinary therapeutic agent.

I now propose to show that the dangers of hypnotism are numerous and far-reaching; that hypnotism has far more serious drawbacks than ordinary treatment, in that it deeply, and possibly permanently, alters the nervous system, the character, feelings, etc., of the patient.

The evil effects are both immediate and gradual in their appearance. Cases of the former kind have been recorded, in which such a deep state of lethargy had been produced, that it required a severe treatment of stimulation, flagellation, electricity, etc., lasting several hours, to restore the patients to consciousness. I have myself seen hypnotism carried to the sixth stage, at the first *séance*, with a patient who said he had never heard of it or seen it practised. No one who saw him aroused from his artificial somnambulism could doubt that his exhausted and dazed look, his pale face and foolish tone, betokened a severe shock to the system. Indeed, it would be strange if hypnotism left no trace, considering that it is a disease which affects the nervous system. In addition to a dangerous proneness to be hypnotized, the patients change in character in various ways. They may become melancholic and morbid, and haunted by the sense of the hypnotizer's power over them.

In many cases there is no improvement in the symptoms, and in others only fresh ones are added, or graver ones replace the original.

At the same time, I do not for one instant throw the slightest doubt on the large number of apparently excellent results. Patients with various aches and pains express themselves as quite relieved; the trembling of paralysis can be checked; spasmodic contractions loosened, and paralyzed limbs (in hysterics) be restored to use. But this is not sufficient; the further history of the patient and his malady must be observed; and what is the record, when we meet with a physician who has extensively practised hypnotism, and publishes the failures as well as the successes of his experience. Dr. Lumbrose, of Leghorn, states, "I can affirm that of the cases treated by me, three-quarters, at least, have relapsed; for the majority of these, hypnotism can do nothing further."

During six months or more the apparently uncomplicated good results of a hypnotic cure may continue, but ultimately we find that the hysterical convulsions were cured, to be replaced by melancholy or paralysis, or that neuralgias have been relieved only to be succeeded by serious psychical changes.

I need only mention *en passant* the great danger of hypnotism being used by unscrupulous persons for criminal purposes, and will pass on at once to consider the uselessness of hypnotism.

To begin with, only a very small proportion of people can be hypnotized, and these are only found among neurotics. Let this point be insisted on—if an individual can be hypnotized he is a neurotic—*i. e.*, a person with an unstable equilibrium, a frail, nervous organization. I would accept the fact of being hypnotizable as being proof of this; even if it were to lead to a confirmation of Carlyle's dictum, that "we are mostly fools."

The published accounts, moreover, are misleading, because they create the impression that striking results are generally obtained, whereas at Nancy I have seen a young woman return on three consecutive mornings to be treated for a headache. The striking articles in magazines are mostly drawn from temporary cures performed on neurotic individuals.

Hypnotism has been used as an educational and moral instrument, and there are those who maintain that, through its aid, the dunce has become the first boy of the class; the truant a devoted scholar; the morally deficient, models of uprightness, and the dipsomaniac a staunch teetotaler! Of these enthusiasts I would ask, how long have these results lasted, and have they been unattended by evil effects?

I must leave it to the psychologist and moralist to decide, whether it ever can be right that a conscious being is made to *act blindly* in accordance with the will of another.

Coming now to the employment of hypnotism, I need only say, that those with whom moral considerations have weight will not use it at all. In any case, it should be used only as a last resource when every ordinary method of treatment has failed, or the patient's condition can hardly be made worse.

THE LATEST RESULTS OF ORIENTAL ARCHÆOLOGY.

PROFESSOR SAYCE.

Contemporary Review, London, December.

A YEAR ago, I gave a short account of the startling archaeological discoveries which had just been made in Arabia. The members of the last Oriental Congress heard, with astonishment, that a country which was supposed to be little more than a waste of sand and rock, inhabited by wandering nomads, and first appearing on the page of history in the time of Mahomed, had really been a centre of light and culture in remote ages,—a land of active trade and commerce; which once exercised an important influence upon the civilized world of the ancient East, and possessed an alphabetic system of writing earlier, it would seem, than that which we know as the Phœnician alphabet.

After a careful review of the new discoveries, it is seen that Prof. D. H. Müller was too hasty in ascribing an early date to the inscriptions of Lihhyân in Northern Arabia, which it is now evident are not earlier than the fall of the Roman Empire. On the other hand, further study has gone to confirm Dr. Glaser's view of the great antiquity of the Minæan kingdom, and of the spread of its power from the South of Arabia to the frontiers of Egypt and Palestine. There can be no doubt that it preceded the rise of the kingdom of Saba, the Sheba of the Old Testament. There was no room for the contemporaneous existence of the two monarchies; geographically they covered the same area, and the cities of Saba were embedded, as it were, within the territory of Ma'in. But the Sabeian cities flourished at the expense of those of Ma'in, and later tradition forgot even the names of the old Minæan towns. The kingdom of Saba was already flourishing and had extended far to the north, in the days when Tiglath-Pileser and Sargon ruled over Assyria, in the eighth century, B.C. The visit of the Queen of Sheba to Solomon carries back the foundation of the Sabæan monarchy to a still earlier date. From this it is to be inferred, that ten centuries before the Christian era, Saba had already superseded Ma'in, and that the kingdom, with its trade and culture, its fortified cities and inscribed walls, had already passed away. The fact would ex-

plain why it is that classical writers know only of a Minæan people, not of a Minæan kingdom.

Dr. Glaser has shown that the "kings" of Saba were preceded by the Makârib, or "high-priests" of Saba. There, as in other parts of the Semitic world, the priest-king was the predecessor of the merely secular king. The State was originally regarded as a theocracy, and it was some time before the priest and the king became separated from one another.

We are already acquainted with the names of thirty-three Minæan sovereigns, with abundant evidence that their power was acknowledged as far as the borders of Egypt, in what Prof. Hommel believes to have been the age of the Hyskos. That their authority was recognized in Edom, is shown by an inscription in which mention is made of Gaza.

It would thus appear that Palestine, or at all events the tribes immediately surrounding it, were in close contact with a civilized power, which had established trade routes from the South and protected them from the attacks of the nomad Bedouin. A conclusion of unexpected interest follows this discovery. The Minæans were a literary people; they used an alphabetic system of writing and set up their inscriptions, not only in their Southern homes, but also in their colonies in the North. If their records really mount back to the age now claimed for them—and its difficult to see where counter arguments are to come from—they will be far older than the oldest known inscription in Phœnician letters. Instead of deriving the Minæan alphabet from the Phœnician, we must derive the Phœnician alphabet from the Minæan, or from one of the Arabian alphabets, of which the Minæan was the mother. Instead of seeking in Phœnicia the primitive home of the alphabets of our modern world, we shall have to look for it in Arabia. Canon Isaac Taylor in his "History of the Alphabet" had already found himself compelled by palæographic evidence to assign a much earlier date to the alphabet of South Arabia than had been previously ascribed to it, and the discoveries of Glaser and Hommel show that he was right.

The discovery of the antiquity of writing among the populations of Arabia cannot fail to influence the views that have been current of late years, in regard to the earlier history of the Old Testament. We have hitherto taken it for granted, that the tribes to whom the Israelites were related were illiterate nomads and that in Midian or Edom the invaders of Palestine would have had no opportunity of making acquaintance with books and written records. It has been strenuously maintained that before the times of Samuel and David letters were unknown in Israel. Such assumptions must now be considerably modified. The ancient Oriental world, even in Northern Arabia, was a far more literary one than we have been accustomed to imagine; and as for Canaan, the country in which the Israelites settled, fought and intermarried, we now have evidence that education was carried in it, to a surprisingly high point. In the principal cities of Palestine, an active literary correspondence was not only carried on, but was maintained by means of a foreign language and an extremely complicated script.

The latest revelation that has been furnished to us by the tablets of Telel-Amama relates to Jerusalem. Among the tablets now in the Berlin Museum, five have been found, which prove upon examination to have been letters sent by the king or governor of Jerusalem to the Egyptian sovereigns in the century before the Exodus. The governor in question was named Abdi-dhaba or Ebed-tob as his name would have been written in Hebrew. He alludes to the governors of other Palestine towns as mere Egyptian officials; while he, though he owed allegiance to the Egyptian monarch, nevertheless claims to have derived his power from "the oracle of the mighty king." As one of the letters shows that this "mighty king" was not the king of Egypt but a deity, we are irresistibly reminded of Melchizedek, the king of Salem and priest of "the most high God," from whom therefore the king

derived his authority. On a broken tablet in the collection of M. Bouriant we read "The city of the mountain of Jerusalem, the city of the temple of Uras (whose) name (there is) Marru, the city of the king to which adjoins (?) the locality of the men of Keilah." Marru seems to be the same word as the Aramaic *marê*, "lord;" he was identified with the Babylonian Uras and his temple stood "on the mountain" which was called Moriah, perhaps in remembrance of the god. Long before Solomon built the temple of Yahveh, the spot on which it stood had been the site of a hallowed sanctuary.

Light is also thrown upon a statement of the Egyptian historian Manetho, which it has been the fashion to treat with scant respect. He tells us that when the Hyskos were expelled from Egypt they built Jerusalem as a defence—not against the Egyptians—but against the Assyrians or Babylonians.

ARE THERE OBJECTIVE APPARITIONS?

ALFRED R. WALLACE, D. C. L., LL.D.

Arena, Boston, Mass.

EVERYONE who feels an interest in whatever knowledge can be obtained bearing upon the nature and destiny of man—and what intelligent person does not?—should be deeply grateful to those active members of the Society for Psychical Research in England and America who have devoted themselves for many years to the collection and investigation of authentic cases of the various kinds of apparitions. The whole body of facts thus far accumulated by the society has been systematically arranged, carefully discussed and published for the information of all who may be interested in the inquiry. If we add to this the evidence collected and recorded with equal care by the late Robert Dale, Dr. Eugene Crowell and many other writers we shall find ourselves in possession of a body of facts which ought to be sufficient to enable us to arrive at some definite conclusions as to the nature, origin and purport of those puzzling phenomena usually known as ghosts or apparitions, these terms being held to include audible and tactile as well as visual impressions—the appearances termed "doubles" or phantasms of the living, as well as those purporting to represent, or to emanate from the dead.

Some of the best workers in the society, it is true, still urge that the evidence is very deficient, both in amount and in quality, and that very much more must be obtained before it can be really conclusive. This view, however, appears to me to be an altogether erroneous one. There is a mass of corroborative evidence which falls so little short of the best, that I will waste no time in discussing the value of the evidence itself, but devote my attention solely to what the facts teach as to the real nature of the phenomena.

This is the more necessary because up to the present time the only explanation of the various classes of apparitions suggested by the more prominent working members of the society is that they are hallucinations due to the telepathic action of one mind upon another. But in order to give this telepathic theory even a show of probability it is necessary to exclude or to explain away a number of the most interesting and suggestive facts collected by the society, and also to leave out of consideration whole classes of phenomena which are altogether at variance with the hypothesis adopted. These latter cases point to conclusions quite different from those reached by the writers above referred to both as to the nature of apparitions and as to the agents concerned in their production.

The evidence which either distinctively suggests or affords direct proof of the objectivity of apparitions is of five different kinds: (1) Collective hallucinations, or the perception of the same phantasmal sights or sounds by two or more persons at once. (2) Phantasms seen to occupy different points in space, by different persons, corresponding to their

apparent motion; or the persistence of the phantasm in one spot, notwithstanding the observer changes his vision. (3) The effects of phantasms upon domestic animals. (4) The physical effects apparently produced by phantasms, or connected with their appearance. (5) The fact that phantasms, whether visible or invisible to persons present, can be and have been photographed. Examples of each of these groups of cases are numerous and well attested.* The several groups of facts, while strong in themselves, gain greatly in strength by the support they give each other. On the theory of objective reality all are harmonious and consistent. On the theory of hallucination, some require elaborate and unsupported theories for their explanation, while the great bulk are totally inexplicable, and have therefore to be ignored, or set aside, or explained away. Collective hallucinations (so called) are admitted to be frequent. That phantasms often behave as objective realities in relation to material objects and to different persons is also admitted. This is as it should be if they are objective, but is hardly applicable on the subjective or telepathic theory. The behavior of animals in the presence of phantasms, the evidence for which is as good as that for their appearance to men and women, is what one might expect if they are abnormal realities, but involve enormous difficulties on any other theory. The physical effects produced by phantasms (visible or invisible) afford a crucial test of objectivity, and are far too numerous and too well attested to be ignored or explained away. And finally comes the test of objectivity afforded by the photographic camera in the hands of experts and physicists of the first rank rendering any escape from this conclusion simply impossible.

I have confined this discussion strictly to the one question of *objectivity*, a term that does not necessarily imply *materiality*. We do not know whether the luminiferous ether is material, or whether electricity is material, but both are certainly objective. Some have used the term "non-molecular matter" for the hypothetical substance of which visible phantoms are composed, but we do not yet possess sufficient knowledge to enable us to theorize on what may be termed the anatomy and physiology of phantoms. There is, however, a broader question to be discussed, one on which, I think, we have materials for arriving at some interesting and useful conclusions. I refer to the general nature and origin of the various classes of phantasmal appearances, from the "doubles" of living persons, to those apparitions which bring us news of our departed friends, or are, in some cases, able to warn us of future events, which more or less deeply affect us. This inquiry will form the subject of another paper.

RELIGIOUS.

"THE FAITH THAT WAS ONCE FOR ALL DELIVERED."

JOSEPH F. GARRISON, D.D.

The Church Review, New York, October.

FOR more than a thousand years the external unity of the Church of Christ has been broken up.

Temporary ruptures between the East and West occurred at a very early period, and finally became so bitter that they separated entirely; and so far as any organic or visible unity is concerned, the Greek, or Eastern, and the Western, or Latin, Communions have remained disunited to the present day.

At the Reformation in the sixteenth century divisions arose in the Church in the West. Its differing portions became separated from each other, and numerous breaks were thus made in "the corporate unity" of this part of Christendom.

Upon the Continent, besides the Romanists, who still re-

*Numerous instances under each head are cited in the original article.—*Ed.*
LIT. DIG.

tained their allegiance to the Papal throne, there were the Lutheran communities of Germany, Sweden, Denmark, and Norway. Some of these claimed to preserve the Episcopate in a perfectly valid and historic form; while with others this was lacking.

Scotland and Holland had in like manner assumed independent positions, and had adopted for their national Churches the mode of organization favored by Calvin,—a system maintained also by the heroic Huguenots of France, and the republic of Geneva; while the Church of England, though also separated from external communion with Rome, had yet carefully retained in their integrity all the elements which the Church of the Apostles had regarded as essential, in either its Faith or its organization.

There have been, however, since the Reformation, a considerable number of religious bodies separated from the Church of England, which are now independent Communions, each having its own creed, ministry and discipline, and organized according to the circumstances or convictions in which it had its origin.

Prominent among these are the Presbyterians, Baptists, Congregationalists, and others too numerous to mention; and all of whom must be taken into account in any scheme designed to promote the reunion of Christendom. The principles which are to be "the basis for the restoration of the corporate unity" of the whole Church, must apply equally—though in very different ways—to the comparatively recent separations of the followers of George Fox and John Wesley, and to the problem of the ancient disunion between the Churches of the East and the Communion of Rome. But we are called upon here, by the terms of the Lambeth Encyclical, to deal chiefly with the Christian bodies once of our own Communion.

Their founders were in most cases members, in some, ministers, of the Church of England, and the separation of some of them from that Church might have been easily prevented by a larger measure of wisdom and charity on the part of the Church authorities. We cannot but feel a sense of loss and grief that we cannot join hand in hand with them in every element of Church activity, and manifest that we are brethren in all things, including the offices of that ministry which was given to the Church "once for all" by its founders, and which, with its Holy Scriptures, its Faith, and its Sacraments, it was charged to hand down to the end of the ages.

It was especially our relations with these divisions from our branch of the Church, that led the Bishops in the General Convention, and in the Lambeth Conference, to prepare and issue their earnest appeals upon the subject of Church unity and to state the conditions which they deemed essential to any basis for the reunion of Christendom.

The word "reunion" expresses, in my mind, the real essence of the whole movement. It indicates a return to "a unity" which once existed, but at present is interrupted. The original unity of Christendom was the Church as established primarily on principles derived from the Apostles, and agreeing in all its parts in certain essential elements; namely, the one Faith, the Holy Scriptures, the Sacraments of Christ, the Orders of the ministry, and the means for its continuance and government; and where there have been divisions which rejected or perverted any of these, the only way to a true reunion is by a return to, and acceptance again, of all the principles which were regarded as essential to the original unity.

The principle on which rests this conformity to the essential elements of the primitive Church, as the only basis for Christian reunion—the assumption that the great outlines of Church faith and Church order were to be preserved in their substance through all after-time—pervades all the writings of the anti-Nicene period, and is in strict accord with all that the New Testament teaches of the nature and continuance of the Church.

It is undoubtedly true that the needs of the changing centuries require corresponding modifications in the *workings* of every institution, the Church among the rest; the modes of *interpreting* even articles of the Creed will vary; the "Historic Episcopate" must "be adapted in its administration" to the changed conditions of different times and peoples. But the fundamental elements of the Church were given "once for all," and should be retained in all its future.

Should there ever be a return of Christendom to its original and intended unity, it must undoubtedly come from a wide-spread conviction among Christian people as to what really constitutes a Church, and a consequent flowing of the multitudes into the Communion which shall have proved itself by its truth, spirit, and works, as well as its Orders, to be the true Church. Should the Church which claims to be Apostolic ever thus win the "hearts and minds" of the bulk of the Christian community, the unity of Christendom would then be attained by the gathering of its people into its one Church.

RELIGIOUS OPINION IN THE UNITED STATES.

E. BOUTMY, MEMBER OF THE INSTITUTE OF FRANCE.

Revue Bleue, Paris, December 13.

AS in all other respects, so with regard to the conception of the Beyond, which is the fundamental idea underlying all forms of religion, the United States of America are a new world well worthy of study. The history of moral, social and religious evolution in that world, may be divided into three periods, namely, the period prior to the Revolution of 1776, when the development was uniform and steady; the period from 1776 to about the middle of the present century, when the character of the Americans as an independent people was in course of formation, and the still unfinished period commencing with the second half of this century, during which a succession of extraordinary causes, culminating in the War of the Secession, are producing changes, the ultimate result of which it is difficult to foresee. On the threshold of this last period, which may be described as one of moral chaos, the figure of the American presents itself as the type of a distinct nationality. It seems well in the first place to refer briefly to the circumstances under which this new nationality came into existence.

The first colonists of America, the immigrants of the sixteenth century, belonged almost exclusively to the active and laborious Anglo-Saxon race. They were men with energy sufficient to leave their native country and courage enough to face the unknown. Some among them were actuated by the lofty desire to establish on an immense new continent a community founded on principles inculcated in the Word of God. Most of them had expatriated themselves in order to avoid persecution. Of the generality of them it may be said, that they were both men of action and men of faith, and that they imparted their mixed character to their institutions; for the society they formed in the country of their adoption was a body which could hardly be distinguished from a church; it was a political, and, at the same time, a religious association of which each member was at once a citizen and a believer, an adventurer and a devotee.

These general characteristics were transmitted by the first colonists to their posterity, but, in the course of transmission, they were more or less modified by local circumstances. Hence there are now several varieties of American character. The most important of these is to be found in New England, where the vigorous Christianity of the refugees of the sixteenth century has been perpetuated. In this New England region there is a solid religious nucleus, the influence of which on the destinies of the American people it would be impossible to overestimate.

In the South, the early colonists are best represented by the Virginian planters, many of whom are descendants of the cavaliers who sought refuge in America, in the time of the English Revolution of 1648; but the Southern States are inhabited by other classes also, namely, by the descendants of convicts, by poor younger sons of great English families, by ruined gentlemen, and by that indigent class called "poor whites," and amongst this mixed population the absence of efficient church organization, the contempt for toil and the love of arbitrary power, naturally consequent on the existence of slavery, the lack of education, and other causes, created in course of time a kind of intellectual vacuum, a semi-barbarous state of society characterized by exhibitions of savage selfishness. Even down to 1840 children in the South looked upon physical courage as the most noble attribute of humanity, upon manual labor as dishonorable, on homicide as a mere accident, on generosity as superior to justice, and on humiliation in the eyes of men as the most intolerable of evils; and the life of Virginians and other Southerners was a life like that of the barons of mediæval Europe, without the feudal retainers, the chivalry and the troubadours.

The immense and rapid commercial development of the United States has produced in sea-ports and in cities, which were the emporiums of trade, a third type of national character, namely, a class feverishly anxious to make money. Of this class, which has not yet disappeared from American society, the prodigiously ignorant merchant of New York, and the slightly less unenlightened manufacturer of Pennsylvania, may be cited as specimens. Amongst this class the object of worship is the dollar, and the only social tie is a business connection. They have, strictly speaking, no home. At the beginning of their business career they live, or, rather, they eat and sleep, in vulgar boarding-houses, where their wives live and their children grow up, without knowing the seclusion of the family circle. Later on, they ostentatiously keep houses of their own, or sumptuous villas in which they simply take shelter at night, and their families live as they formerly did in boarding-houses. A remarkable characteristic of this class is that they relish the acquisition of wealth more than the wealth itself, and will therefore squander one fortune merely to enjoy the pleasure of making another. A fourth type of American character is the pioneer or settler. An irresistible instinct pushes the settler west, always further west, until he is forced back by hunger or an inclement climate, or scalped by an Indian, or carried off by a malignant fever. He may be briefly described as an energetic rowdy, who abhors the restraints of society and imagines that to live alone is the only way to enjoy freedom.

Broadly speaking, however, the population of the United States may be divided into two classes, namely, the settler class who live beyond the pale of civilized society in the solitudes of the far west, and a class who form communities and live under entirely different conditions in New England and elsewhere. Of the settlers it seems sufficient to say that they are densely ignorant. The majority of the other class receive the highest kind of primary education—nothing more. Owing to the wide diffusion of elementary knowledge and the total absence of superior culture among them, they have a deeply rooted idea that one man is as good as another, and from this notion of universal equality they deduce the principle of the sovereignty of the majority. They rebel against superiority of every kind, including that superiority of intellect that creates new ideas and endeavors to promulgate them. They believe in the divine right of current opinion and, consequently, they blindly push each other in any direction which they think that opinion is taking. They form, therefore, as an excellent observer has said, a religious, or, to speak more comprehensively, a moral-world which might be justly compared from one point of view to an Inquisition, from another to a Tower of Babel.

MOHAMMEDANISM THE RELIGION OF PROGRESS.

AHMED MITHAD EFFENDI.

"Terjiman i Hakikat" [Mohammedan], Constantinople, December 4, 1890.

THE address of Sheikh Ebi Nuzzare at Paris on the Muslim religion has passed from the rank of society events, and has become an important matter of philosophical discussion. Four large salons were filled with men and women who came together principally to see Dom Pedro, Emperor of Brazil, who is sure to attract a crowd wherever he goes, not only from his high rank but from his ability as a scholar and an Orientalist, in which ground he has shown ability as a translator into Portuguese of the Arabian Nights.

This great assembly did not pay much attention to the address of the Sheikh until he began to speak of Muslim women. The address covers the ground that it might have been expected to occupy where the truth concerning Islam is not known, or rather where the opposite of the truth is believed. Some points of it are worth enlarging and confirming. The Sheikh spoke against the European idea that Islam is opposed to progress in civilization; explaining that the slowness of progress in the East is due to other causes than Mohammedanism, and proving his assertion by pointing out that the only power able to civilize the savage cannibals of Africa is Mohammedanism. There, the rich and learned Protestant and Roman Catholic missionaries have failed utterly, while a few poor mollahs and dervishes and tradesmen have converted to Mohammedanism, in a few years, sixty millions of blacks.

What is this "progress of civilization" that the Europeans speak of? It has in it the motto "Everything is lawful for the sake of success." To lie, to cheat, and to flog and hang starving Mussulmans, as did Stanley's rear guard for stealing a mouthful of meat, are included in it. The motto "Clear out for I want to come there" is in it, and is illustrated by the destruction of native races wherever Europeans have set foot. This "progress of civilization" includes the regarding of adultery as a permissible act of folly, as in London; and the leaving of families to starve or commit suicide from want, as in Paris; the destruction of all confidence of man in man, and the regarding religious observances as childishness. Tell these things to a savage, and he will say, What barbarism! He keeps his property safe, without the aid of police, in a hut of straw, while in the places said to be civilized, with all their police, and courts, and guillotines, and executions, the people are unable to protect their solid-stone houses and their iron safes from attack. Islam is grateful that it has none of this "progress of civilization."

But if the "progress of civilization" means the new discoveries in science and art which make for the real happiness of the race, let it be shown from history when Islam has ever been a hindrance to such progress. The state of Arabia at the era of Islam was that of Central Africa to-day, save in the matter of cannibalism. Two centuries later, this same people sent to France watches and textile fabrics which were the marvel of the age. The Arabs took up and extended the sciences of the Greeks which had become lost; added algebra to the mathematics; a new and perfect law to political science; fixed the rights, not only of women, but of slaves. The land was made safe for travel. A little later the Moorish statesmen gave lessons to European rulers, and Moorish scientists taught science to the wise men of Europe. Islam penetrated to Scythia, and made civilized people of these barbarians. Bohara and Samarcand became rivals of Bagdad as centres of learning.

Now place beside this rapid progress of civilization in the first three centuries of Islam, the first three centuries of Christianity. In three centuries it had not even made its existence known in the world. And after Christianity had won a place by the sword of Constantine, when did it ever

render any service to civilization in things moral or material? What was the reward given by Christianity to the man who proved that the world moves? What investigator was ever approved by the Church? Are the writings of the Church to supply the needs of civil and military science and art and industry? To this very day "Profane" writings are not licensed by the Church. In this very day can any man who has learning and scientific knowledge remain sincerely a Christian? No science or art is directly or indirectly approved or encouraged in the New Testament writings. But there is none which is not approved and encouraged directly and indirectly by any amount of texts in the Koran or in the traditional sayings of the Prophet. The greatest men of Europe, the the Voltaires, the Darwins, the Buchners, the Flammarions, the Victor Hugos, are insulted by the anathemas of the Christianity of to-day as infidels, while Islam recognizes them as believers in God who only lack faith in His Prophet. Let the effects of religion in advancing or retarding progress be brought under scrutiny. Wherever Islam has gone it has saved the original inhabitants. All still exist with language, nationality, everything preserved. Where can Christianity show that it has done this? Where are the Arabs of Spain, the aborigines of Australia and America? What is Christianity now trying to do with the Jews of Europe? Excepting charity establishments none of the institutions of Europe are founded on the Gospel; all are opposed to its teachings. Whatever progress has been made in Europe has been in the form of an insurrection against Christianity. If Christianity had the power in Europe to-day the Pasteurs and Kochs would be burnt at the stake and the Edisons impaled. In Europe to-day Christianity is one thing, and civilization is altogether another. Civilization is now trying to destroy its ancient enemy Christianity, to drive out its priests, to get the schools out of their hands, and the charities out of their control. Were it not for the ignorant masses of the peasantry, Christianity would not be able to hold even its present contemptible position and would utterly go to ruin; for in the cities the lower classes are already the open enemies of Christianity.

Compare with this the state of Islam where all the institutions of the country are founded on Mohammedan law and the religious Doctors of Islam are honored by all classes of government officials, and respect is shown even to other religions than Islam.

Some objections we must answer. First, that Islam destroyed the idols of the ancient Arabs and prohibited sculpture. Is it not right that when religion comes in, misbelief should be destroyed? The French have the same thing in wiping out all traces of the Empire from the streets and public buildings of Paris. Now that there is no danger of a revival of idolatry we are digging up the old ruins and saving the sculptures and using them as models in our Schools of Art.

The second objection is the slackness which fell upon Mohammedan countries after the rapid development of the first few centuries, and the comparatively great progress of Europe. Progress may have slackened but never has it become extinct in Mohammedan countries. The carpets that we trample under foot are hung on the walls as marvels in Europe. Our literature can still occupy a congress of five or six hundred European Orientalists. But nevertheless we did not escape barbaric invasions such as swept over Europe. Jenghiz, Khan, Houlagou, Tamerlane, and in Spain, Ferdinand and Isabella destroyed our works of art and killed our learned men. And in the nineteenth century the same story has been repeated in Algeria and in the Balkan Peninsula. Take these into account in reckoning the reasons that we are behind Europe in progress. But at the same time we have at least known how to appropriate the good results of European progress. By our religion we are compelled to this. Philosophy

is our lost property which we will seize wherever we find it. So with science. If need be we will go to China for it.

The third objection is that to say "we will take" and "will do" is not enough. Well, we are taking and we are doing these things. Every good invention for use on land or sea we are getting. Although we always burn our fingers in railroad building, we are still giving concessions for more of them. We have reached even our villages with our schools. We have improved our language; and of our women more than twenty have shown power to compose and translate well. We have translated into our own language the Sciences of Medicine and Law. In fifty years we have made such progress that we preserved the dress of the people of fifty years ago in our Museums. We have a right to deem ourselves in advance of some of the progressive nations of Europe. We have translated the best of European classics, and we have made French an obligatory study in our schools of the second grade; and in some of the first-class schools German and English are also obligatory.

The progress of fifty years and the rapid progress of the present reign show that in a few years more we shall have the praise of all conscientious Europeans. There will still be enemies who will hoot at us and our religion. But the hard facts are giving them the lie; and they will give them the lie!

Note by Tr.—Ahmed Mithad Effendi is the recognized leader of the modern school of Turkish writers. Since the censorship does not permit Christians to reply to such attacks, this article caused much hard feeling and the Government indefinitely suspended the paper as a punishment for its publication.

MISCELLANEOUS.

MR. STANLEY'S REAR-GUARD.

J. ROSE TROUP.

The Fortnightly Review, London, December.

"I do not think that the annals of African travel present anything so lamentable as the story of the rear-column; and the most remarkable feature of it all is the indisputable loyalty by which every person in it is animated."—*Extract from letter of Mr. H. M. Stanley to Sir W. Barttelot, Bart., April, 1890.*

THE recent publication of *The Diaries and Letters of Major Barttelot* has called forth from Mr. Stanley a renewed attack upon the officers of the Rear-guard. To clear himself from the charges made by Maj. Barttelot's brother, he not only lays all the blame on that officer and his subordinates, but makes counter-charges and grave insinuations against all. What he demands, in a letter addressed to me, is "documentary evidence" that protested against the action of Maj. Barttelot on certain occasions. It is not customary for an army officer to write a protest to the general conducting the Campaign whenever the subordinate's opinion differs from that of his superior. Such an idea is not likely to occur to an honorable man. When our opinions were asked they were given, and if they differed from those of our superior we did not feel bound to demand from Maj. Barttelot a written paper exonerating us from blame.

Mr. Stanley says we should have forced our opinions upon Maj. Barttelot and obliged him to act as we thought fit. The absurdity of this proposition is apparent. On one occasion the opinion of all four subordinates was taken, two advised one thing and two the opposite; the result was that Maj. Barttelot gave the casting vote, and the action that two of us strenuously opposed was carried out against our wishes. Here, as in all cases, the majority ruled. Yet Mr. Stanley says I should have forced Maj. Barttelot on all occasions to act upon my advice, failing which I became responsible for actions against which I had made a verbal protest. His demand that my protestations should all have been made in writing is singular. It would be far more reasonable for me to demand of him documentary evidence to prove that I failed to protest against Maj. Barttelot's actions.

He brings against me charges of the gravest character, unsupported by documentary or any other evidence. He goes so far as to condemn me unheard, and then reiterates his accusations when it has been plainly pointed out to him that his own words are proof that I was not responsible.

In his written instructions to Maj. Barttelot, Mr. Stanley says regarding me: "When Messrs. Troup and Ward are here, pray admit them to your confidence and let them speak freely their opinions." This does not mean that Maj. Barttelot cannot act without our consent. Does it mean that we should be held responsible for his acts? I was simply a subordinate officer, and am quite willing to accept all the blame that attaches to me in that capacity.

We have positive evidence that Mr. Stanley knew at the time he appointed Maj. Barttelot to command at Yambuya that he lacked certain qualities which Mr. Stanley himself indicates that a successful commander in Africa must possess. Yet, with this knowledge, he deliberately gave him a post beset by difficulties and perils calculated to try to the utmost a man possessed of every virtue that Maj. Barttelot lacked. His reasons are thus given in his book (I, p. 103):

Had there been a person of equal rank with him, I should certainly have delegated the charge to another, not because of any known unfitness, but because he was so eager to accompany the advance-column. On reflecting . . . I informed the Major that I could not really undertake the responsibility of appointing youthful lieutenants to fill a post that devolved on him by rank, experience, and reputation.

As a matter of fact, some, if not all, of the members of the advance-guard were older than Maj. Barttelot; and in the rear-column Mr. Ward was the only one younger. In regard to rank it must be remembered that Mr. Stanley says this was not a military expedition, and moreover we were all under the command of a civilian, Mr. Stanley. Would it have been any more derogatory to the Major to serve under *another* civilian? And could not even this breach of military etiquette have been avoided by complying with Maj. Barttelot's eager request to go on with the advance-column. Lieut. Stairs, Mr. Jephson, Mr. Nelson, or Mr. Jameson could have been left in charge at Yambuya. Mr. Stanley accuses me of a desire to command, but he has no authority for such statement. When he made his decision I was working in his service, at the veriest drudgery, hundreds of miles away.

The real responsibility for Yambuya, however, lies upon Mr. Stanley, who gave to his lieutenant an impossible task. Judge by his own statements. He advanced with utmost difficulty when he had four hundred lightly burdened, picked carriers, and yet he now says he expected Maj. Barttelot, with half the number of men, to march with three times as many loads. Even granting for the moment that our men were fit to carry their loads, how did Mr. Stanley expect the 200 to accomplish a task so much more difficult than that in which his own 400 nearly failed under more favorable circumstances?

Mr. Stanley's failure to get any orders or message of any kind to us, left us helpless—not knowing what to do. By his negligence and lack of foresight we were insufficiently provisioned, and many of the men died from starvation. No adequate medicines had been provided with which to combat disease.

Mr. Stanley's own words condemn him for having passed hasty judgment upon the actions of the Rear-Guard, for in a letter to me he writes: "My limited knowledge of the actual facts will not permit me to judge of who is to blame for the fearful condition of things."

THE OUTLOOK IN SOUTHERN CALIFORNIA.

CHARLES DUDLEY WARNER.

Harper's Monthly, New York, January.

FROM the northern limit of California to the southern is about as far as from Portsmouth, New Hampshire, to Charleston, South Carolina. The country is, however, so mountainous, cut by so many longitudinal and transverse

ranges, that any reasonable person can find in it a temperature to suit him the year through.

It is not easy to answer, categorically, all the questions asked about the country by contemplating settlers, but I think it demonstrable that a person would profitably exchange a hundred and sixty acres of farming land, east of the one hundredth parallel, for ten acres, with a water right, in Southern California. That the majority of the inhabitants will become rich by the culture of the orange and the vine is an illusion; but it is not an illusion that twenty times its present population can live there in comfort, in what might be called luxury elsewhere, by the cultivation of the soil, all far removed from poverty, and much above the condition of the majority of the inhabitants of the foreign wine and fruit-producing countries. This result is assured by the extraordinary productiveness of the land, and by the amazing extension of the market in the United States for products that can be nowhere else produced with such certainty and profusion as in California. The State is only just learning how to supply a demand which is daily increasing, but it already begins to command the market in certain fruits. This command of the market in the future will depend upon itself. In order to compete with the rest of the world in our markets, it must beat the rest of the world in quality.

As to prices and yield, I will give some figures of actual sales, and of annual output which may be depended on. They are of the district east of Pasadena and Pomona, but fairly represent the whole region down to Los Angeles. The selling price of raisin-grape land, unimproved but with water, at Riverside, is \$250 to \$300 an acre; at South Riverside, \$150 to \$200; in the highland district of South Bernardino and at Redlands (which is a new settlement, east of the city of South Bernardino), \$200 to \$250 an acre. The crop varies with the care and skill of the cultivator; but a fair average from the vines at two years is two tons per acre; three years, three tons; four years, five tons; five years, seven tons. The prices vary with the season, and also on whether its sale is upon the vines or after picking, drying and sweating of the packed product. On the vines \$20 a ton is a fair average product. In 1889, three adjoining vineyards in Riverside, producing about the same average crops, were sold as follows: The first vineyard at \$17.50 per ton on the vines, yielding \$150 per acre; the second at six cents a pound in the sweat-boxes, yielding \$276 an acre; the third at \$1.80 per box packed, yielded \$414 per acre.

Land adapted to the deciduous fruits, such as apricots and peaches, is worth as much as raisin land, and some years pays better. The pear and the apple need greater elevation, and are of better quality when grown on high ground than in the valleys.

Good orange land, unimproved but with water, is worth \$300 to \$500 an acre. If we add to this price the cost of budded trees, the care of them for four years, and interest at eight per cent. per annum for four years, the cost of a good grove will be about \$1,000 an acre. The profit of an orange grove depends upon care, skill, and business ability. There are groves at Riverside, five years old, that are paying ten per cent. net on from \$3,000 to \$5,000 an acre.

In all these estimates water must be reckoned as a prime factor. It is worth just the amount it will add to the commercial value of land irrigated by it. Here there are none of the risks or anxieties incidental to too much or too little rain in other countries; the supply of water is adjusted to the needs of each crop even in contiguous fields. It is this practical control of the water the year round, in a climate where sunshine is the rule, that makes the productiveness of California so large as to be incomprehensible to Eastern people.

There are many people in the United States who could prolong life by moving to Southern California; there are many who would find life easier there by reason of the climate, and

because out-door labor is more agreeable there the year through. Many who have to fight the weather and a niggardly soil for existence, could there have pretty little homes, with less expense of money and labor. It is well that people, for whom this is true, should know it. It need not influence those who are already well placed to try the fortune of a distant country and new associations.

THE CHARACTER OF CLEOPATRA.

HENRY HONSSAYE.

La Lecture, Paris, December 10.

IN order to escape a violent death at the hands of Anthony, who, she knew, suspected her, Cleopatra took refuge in her tomb; but baffled in her attempt to commit suicide there, she allowed herself, after the death of Anthony, to be conveyed as a prisoner to the palace of the Lagides, where she one day, suddenly, received a visit from Octavius, the victor of Actium. The object of the visit was to deter Cleopatra from committing suicide, for Octavius, as we learn from Dion Cassius, felt that he would be robbed of his glory if his illustrious captive did not grace his triumph; but the enchantress who had captivated Julius Cæsar and subjugated Mark Anthony seized the occasion to attempt another conquest. She threw herself at his feet; she drew from her bosom the letters of the departed Cæsar and kissed them, exclaiming, in broken accents, "If you would know how your father loved me read those letters! Oh! Cæsar, why did not I die with thee!—but in these I see thee once more!" and in the midst of her tears she tried to smile on Octavius; but the impassible Octavius witnessed her simulated grief with the frigid coldness of a magistrate taking down a deposition. The unhappy woman, however, was no longer able to play the coquette; her blandishments were unsuccessful; and she finally destroyed herself, leaving the new Emperor of Rome to drag in triumph not her person but her statue.

The vanquished Egyptian, who thus, by dying, defeated her conqueror, is represented as a great queen, a rival of the fabled Semiramis, an elder sister of Zenobia and Isabel and Maria, Theresa and Catherine. But queens cannot justly be considered great, unless they possess those manly qualities which have distinguished great kings and made them leaders of men. Cleopatra was too essentially a woman to be ranked with the masculine heroines to whom she has been compared. If for twenty years she retained her throne and upheld the independence of Egypt, she did it solely by means of feminine artifices, that is, by intrigue, by coquetry, by gracefulness, by that very weakness which in woman is a grace. She did not know how to reign except by becoming the mistress first of Cæsar and then of Anthony. It was the Roman sword that kept her on the throne of the Lagides, and when through her own lack of steadfastness, that sword was broken, the throne, as a matter of course, crumbled away. Of ambition, her only queenly virtue, she had so little that, if circumstances had not raised her to a prominent position, she would simply have exercised the prerogatives of the royalty she inherited. Knowing that she had neither force of character, nor genius, nor strength of will, she relied for the accomplishment of her designs on the efforts of her lovers, and herself defeated those efforts by yielding at the critical moment to perhaps an overpowering desire to take part in some festive entertainment. Her life was made up of voluptuousness and ostentation, and, therefore, it was only when she saw her lover killed, his beauty marred, his riches lost, and his throne shattered, that she exhibited at the moment of death a courage she had never shown before.

No. Cleopatra was not a great queen. But for her intrigue with Anthony she would have been forgotten as soon as Arsinoë or Berenice. If she has obtained immortal renown it is only because she is the heroine of the most dramatic love story of antiquity.

Books.

THE PEOPLE'S BIBLE: Discourses upon Holy Scripture. By Joseph Parker, D.D. Vol. XIII. The Proverbs. 8vo, 456 pp. New York: Funk & Wagnalls. 1891.

The Proverbs of Solomon the Son of David, King of Israel.

[This is one of a series of twenty-five volumes, covering the entire Bible from Genesis to Revelation.]

The Book of Proverbs is not to be regarded simply as a collection of wise sayings, genial sentiments, prudent guesses or affectionate exhortations. The book may be viewed, on the contrary, as representing the very science of practical philosophy. The proverb or saying is invariably put down after the event, and not before it. Viewed in this light the Proverbs are supreme moral riches. We find in them what the wisest men in ancient times have proved to be the truth in the most practical aspects of life.

It is not necessary to suppose that Solomon is the author of all the Proverbs in this book. He may have been the collector or editor as well as the originator. Let us regard the proverbs as a moral notebook, or practical guide to life; it will then be doubly interesting to look into a guide drawn up by no less an authority than "Solomon the Son of David the King of Israel." We could have declined the advice of a monastic, on the ground that he knew nothing about the length and breadth of life; but when Solomon, who swept the whole circle of social experience, seats himself in the preceptor's chair, and undertakes to teach the young and the simple, words of understanding, we are bound to listen to him as to one who has authority to speak, an authority not only highly intellectual but intensely practical. What then was Solomon's view of life? His tone is marked by the deepest sobriety.

To know wisdom and instruction; to perceive the words of understanding; to receive the instruction of wisdom, justice and judgment and equity; to give subtilty to the simple, to the young man knowledge and discretion. (Prov. I: 2-4.)

Here is a great proposal, nothing less than to invest the young man with wisdom, and clothe him with honor and discretion. Not a word is said about riches or social position. Solomon has proved the vanity of these things.

A proverb does not always give up its meaning instantly, without effort on the part of the reader or student. Proverbs are condensed philosophies. Sometimes proverbs are condensed histories. Sometimes the interpretation of a proverb seems to lie a long way from what is most obviously its mere letter. Wise men who speak about "earthly things" are often obliged to have recourse to "dark sayings." Some truths can only be hinted at; some reforms can only be outlined, and then can only be shown as if in twilight. Dark sayings are often like roots which lie a long time in the earth before their juices begin to move, and their inner life seeks to express itself in stem, and leaf, and blossom, and fruit.

After a general review of the nature and scope of the Proverbs of Solomon, the writer addresses himself serially to the several subjects treated in them, devoting a chapter in turn to each and enlarging on the subject. Under this head we find The Preciousness of Wisdom, The Strange Woman, On Suretyship, The Naughty Person, The Root of the Righteous, False Weights, The Way of Transgressors, False Balances, A Good Name better than Riches, etc., etc., to the number of thirty-one chapters, followed by an interesting notice of some Pagan Proverbs, in a chapter of which the following is a concise summary.

There are more proverbs than those which are written in the Bible. But who shall say where God's Bible begins or ends. It was not one man but Man that God made in his image and likeness. We shall do the Bible no dishonor by recognizing all that is biblical outside of it. Some are surprised to find wisdom outside what is distinctively known as the Church. You will find piety everywhere.

Hear the Hindu; he too has his book of proverbs. He says: "The sugar-cane is sweeter, knot after knot." What a Bible upon the development of character is there. The one application that may be fixed upon this is, that men should grow sweeter as they grow older. There should be more of real affection in them; more charity, graciousness. If we are growing bitterer as we grow older, I know not who planted us; God can hardly be held responsible for such an irony. The Teleguan says about sugar-cane, "Because the sugar-cane is sweet you are not to chew it down to the roots." But who can arrest himself when he has once begun to taste sweetness?

Has China anything to say? China says: "When a tree is blown down, it shows that the branches are longer than the roots." It would

be difficult to pack more wisdom into a smaller compass than that. And what wisdom has poor night-ridden Africa given utterance to. Africa says: "He who tries to shake the trunk of a tree shakes only himself." That is good for Africa and good for the whole world to learn. You cannot shake down a really well-grown man.

Even Russia has something to say: "The Devil comes to us while crossing the fields." Solomon might have written that. The meaning is that the devil seizes us unawares. To Spain the world owes a proverb, which is, if not divine, most sadly human, "Let that which is lost be for God." The tale on which this is founded is a tale in a sentence. A man makes his will in Spain and after allotting everything, he says: "There is a cow that was lost, if it be found it is for so and so, but if it be never found it is for God."

Sometimes the wisdom of the world has run into little rhymes, couplets that children can remember. We have some such proverb as this: "Wide will wear, but tight will bear." Again some sweet good old souls have said in their quaint homely way,—"Be still, and have thy will."

It is in such experiences as are suggested by these proverbs of many lands, that we discover a marvellous unity in human nature. The nations now cited may not have heard of one another at the time of the creation of these proverbs; they may have had no literature in common, no intercommunion; each nation may have been left to work out its own practical philosophy; and yet when all the books are brought together the language is one, the testimony is one, evidencing that there has been light everywhere, and that each people has had its own gleam.

What then is the difference between the Biblical proverbs and the proverbs of philosophy and common experience? Largely this, that in the Bible we find the great religious element—every proverb trying to lift itself up into a higher philosophy; every aphorism struggling to express some kindred and developed truth; every witty, quaint, wise, experimental saying indicating that it is only beginning to say what it wants to tell. Every Biblical proverb says "I am but a vestibule, the temple is beyond."

THE PREVAILING TYPES OF PHILOSOPHY. Can They Logically Reach Reality? By James McCosh, LL.D., Litt. D., Ex-President of Princeton College. New York: Charles Scribner's Sons. 1890. 75c. net.

[This little work is professedly designed to point out a chasm in modern philosophy; it is, to some extent, negative and undermining, and as such is complementary to the author's "First and Fundamental Truth," which presents the positive and constructive side of Philosophy. The central idea on which the whole argument is based is, that Reality is a truth to be assumed, and that any attempt to establish it by mediate proof must necessarily fail; that, in fact, those who have made the attempt, have more in the conclusion than they have in the premises; in other words, they have assumed reality in order to prove it.]

Everybody knows Reality; or, to vary the phrase, when we speak of things acting, every one knows Actuality. In order to remove the perplexities which have gathered around the subject, it is of importance to clear up two points: First, what are the realities which we profess to discover? These are,—

1. All that we know by intuition, that is, by an immediate perception of the object. Thus we know matter as extended and resisting our energy. We also know mind as knowing, thinking, feeling, resolving. 2. All that is drawn from this by logical deduction. 3. All that is got by scientific induction. To this class of realities belong the ascertained laws of nature, such as gravitation, chemical affinity, the association of ideas. In this we rise above the individual facts revealed by external and internal perception, and correlate the facts.

In order to determine the precise reality, we have to distinguish between the real object, and the sensations and feelings associated with it; generally between our sensations and perceptions. The former of these have, indeed, a sort of reality as affections of self, and they have no external reality. Again, we have to distinguish between our original and acquired perceptions. From an early period of our lives the two are closely associated with each other, and it is at times difficult to distinguish them. We claim a certainty in our original perceptions only; there may be error in our derived perceptions, and no reality in them. Our primary sense-cognitions, noticed by self-consciousness, all reveal realities, and upon them, by legitimate processes, we may rear other knowledges, also of reality, as derived from what is real. But we may also draw erroneous deductions when we pass beyond the real.

There is a distinction between the Primary and Secondary Qualities of Matter. The Primary Qualities, such as extension and resisting energy, are perceived, as Reid has remarked, directly; and are in all matter, as Locke has shown. The Secondary Qualities are reached by argument, and the conclusion may not be correctly drawn. What we see intuitively by the eye is not the sky, or the sea, or the rock, or the man in the mist, at a distance, but the object on the eye, which is always real.

It is possible, indeed, speculatively and in words, to deny reality. But naturally and spontaneously we know all the while that the very denial implies the existence of one who makes the denial. A man may say there is no carriage on the road before him; but he hastens to go out of its way when it approaches.

Now the question I have to ask is, What do the leading philosophic systems make of reality? I am to put this question to each of them. Do they acknowledge it or do they deny it? Do they accept it in whole, or only in part? Do they attempt to prove it, or simply assume it?

The author here enters on a critical review of the three leading metaphysical systems—the experimental and sensational school represented by Locke; the a-priori or Kantian school, and the Scottish school, terminating in the Agnosticism of Herbert Spencer—and reaches the following conclusions:

EXPERIENTIAL PHILOSOPHY cannot give us universal or necessary truth or any truth beyond the narrow limits of observation. It is doubtful whether it can furnish a valid argument for the existence of God. In the system of Locke we are supposed to perceive only ideas, and are precluded from the knowledge of things.

SENSATIONALISM gives us sensations and feelings variously compounded, and we cannot from these derive mind or even body as substances but only, as Mill concludes, "possibilities of sensation," and "a series of feelings aware of itself."

The A-PRIORI school of KANT makes our first perceptions to be of phenomena (appearances) and not of things. Then all that we know has *Forms* imposed upon it by the subjective mind, so that, while we must believe in the existence of things, we do not know what they are. The result is, that when we would argue the existence of substance, cause, and other connections, and of God, we find ourselves in a world of *Illusions*. The SCOTTISH SCHOOL proposes to be, professes to be, realistic; but in the pages of Reid and Stewart, it speaks doubtfully about our perceiving things, and in the pages of Hamilton it gives us only relative knowledge, which is not a knowledge of things as they are, and ends avowedly in nescience. Herbert Spencer began to write and think on these subjects, and drove the prevailing doctrine to agnosticism. He argues powerfully that we are constrained to believe that things exist, but he maintains as resolutely that we do not and cannot know the nature of things.

If there is any truth, even partial truth, in this representation, philosophy has come to a crisis such as it did when Berkely drove the partial Idealism of Descartes and Locke to pure Idealism, and Hume drove the whole school to Nihilism. Speculations have thus been shown to be false by the consequences to which they lead. The vessel has foundered because it has not followed the right track. The only successful method of meeting Agnosticism is to assume reality; not trying to prove it, but taking it for granted, as we do the axioms of geometry, as an intuitive truth, which can stand the tests of intuition. Reality cannot be proven except by premises which contain reality, and it is to be assumed in philosophy, even as it is taken for granted and acted upon in our native perceptions.

It is only on the supposition of things within and without us being real, that we have logical proof of the existence of God. It is from *the things that are made* we get a legitimate argument for what we do not see—the existence of the Maker.

A BUNDLE OF PAPERS. By Paul Siegvolk. Third Edition. Sq. 16mo, pp. 320. London and New York: G. P. Putnam's Sons. 1890.

[Those who like to have within reach a book which can be taken up at odd moments, with a certainty of finding on any page something to interest, to instruct or to amuse, need hardly go farther than this "Bundle of Papers." That the volume is not unappreciated is evident from its having reached a third edition. Its author, whose real name, Albert Mathews, is less known to his countryman than it deserves to be, seems to write not for money or fame, but solely for the pleasure of writing, and of writing as well as he can. He happily steers clear of many of the rocks on which essayists make shipwreck. He neither preaches, nor poses, nor assumes that he is the people and that

wisdom and virtue will die with him. He does not shock our nerves with violent metaphors or paint the devil any blacker than he is. In his cheerful sentences are gentlemanly good breeding, humanity, good taste and an abundance of common sense. He is acquainted with a language—acquaintanceship with which is in our day not a common accomplishment—the English language. His philosophy of life, the result of wide observation, is finer than that of Horace, for it mingles with the serenity and amiability of the Roman poet a broader view of mankind, a stronger sympathy with everything that elevates and ennobles and refines. One might wish in him a little more humor; but that he is by no means lacking in that excellent quality is shown by the glee with which he mentions the criticism on his verses by N. P. Willis, who said: "They would be poetry, if only they had some imagination, passion, diction or rhythm." And certainly humor is not wanting in the "Musings of a City Railroad Conductor," who discovered that a regular and economical passenger in the car kept his shoes fresh and clean, by sitting cross-legged near the door, and thus getting his shoes brushed by the skirts of every woman and the trousers of many men who entered the vehicle.]

INTERROGATIONS.

There is a small vice not uncommon in the ordinary intercourse of a considerable class, of which something might be said a little severely. It is the besetting sin of some persons to allow their conversation to run chiefly into the form of interrogatives. However fond one may be of talking, whether by way of diversion or giving information, there is something in our moral composition which makes us give grudgingly in response to very frequent questioning. We seem to say wincingly to our eager interviewer: "You would pluck out the heart of my mystery."

This is generally supposed to be a specially American folly, springing, perhaps, from too great eagerness in pursuit of knowledge. In other countries, as well as largely among ourselves, it is justly regarded as a rudeness not easy to pardon. Not only is it generally an impertinence; it is also an impediment to free and unrestrained conversation. Moreover, it puts the party questioned at another serious disadvantage. The questioner gives nothing, but takes all. After being thus interviewed, one has some of the sensations a flower may be supposed to feel after the busy bee's visit—if not sucked dry, at least deflowered of all sweetness.

When you take what another gives in conversation, the graceful reciprocities of life sweeten human intercourse; but when, instead of congenial response, you assume the menacing attitude of "Stand and deliver," the instinct of self-preservation naturally and promptly drives your shrewd collocator into formality and reserve.

Nevertheless, it may happen that this depravity of manners will sometimes beset well-meaning people who have had good associations. It may come to this class from excessive sympathy and eagerness to put themselves in possession of what concerns their friends, in order the more readily to give vent to their honest fellow-feeling. Though in itself so essentially vulgar, it may thus spring out of pure thoughtless good will. In this way the indiscriminating may sometimes be led to overstep the bounds of propriety; and while moving on the line of sympathetic interest, to wander unconsciously into the wide domain of impertinent curiosity.

A PHILOSOPHER.

What is the character in social life we colloquially call "a philosopher" but the embodiment of selfishness. We say of him, although he is not remarkable for any nobility of nature, that he seldom worries. His equanimity, however, costs him nothing. He has no public spirit. He takes so little interest in others or their affairs, that their haps or mishaps do not disturb him. So long as the water does not drown his lands, he is calm in the storm. "After me the deluge," says his philosophy. He shirks all duties and lives to cultivate his personal gratifications, regardless of the perplexities of common men. I have heard of such an one who was a divine. A brother clergyman of the anxious sort once said to him: "How can we understand such expressions as 'Why hop ye so, ye high hills,' 'The mountains skipped like rams, and the little hills like lambs'?" It distresses me greatly to be unable to explain to my people, or even fully myself to comprehend the probable meaning of these words." "Ah," said this philosopher, "don't you worry. Let them hop and skip."

LONGEVITY.

Is not the secret of longevity to be found in the word "work"? Look at the old Italian artists, Titian, Leonardo da Vinci, Domenichino, Michael Angelo and others. The world over, hard workers are generally long lived. One should never look forward, as to a happy day, for the time when one may lay aside work; but rather to the opportunity to choose "the labor we delight in," which, as the great poet says, "physics pain."

The Press.

POLITICAL.

THE CLOSURE RULE.

Pittsburgh Commercial Gazette (Rep.), Dec. 27.—The Republican Senators will have a fair understanding among themselves as to the course which they will pursue when the time comes for closing debate on the Election Bill. There is not now, and has not been at any time during the session, the slightest intention to prevent a full and free discussion of the measure in all its provisions, and there is nothing plainer than that most of the talking on the Democratic side has been for the double purpose of tickling home constituencies and gratifying personal vanity. If by so doing these "statesmen" could prevent the passage of the Bill they would talk on to the last day of the session and then boast of their achievement.

The majority owes it to the country, no less than to itself, to exercise its right to legislate; and that, too, without unreasonable delay. Let the debate come to a close, after due and proper notice, and if the Bill must fail through lack of support, or for want of a quorum, so be it. But every Republican should be made to show his hand. This can only be done by reaching a vote. The Senate has the constitutional right to control its own business, and the time is near at hand when mere talk for the sake of preventing legislation must cease.

Boston Post (Ind.), Dec. 27.—The peculiarly effective features of the new rule by which Mr. Aldrich proposes to introduce the previous question in the Senate begin to appear as the resolution is more closely examined. By comparison with the rule proposed by Senator Hoar at the last session, and with other forms of the same measure in use elsewhere, it is seen to be rather more tyrannical than anything to which legislative bodies have been accustomed. It is seen, for instance, that its effect will be not only to close debate, but to prevent any effective amendment of a measure to which this gag is applied. That is to say, the rule declares that, when the previous question is ordered, "the question shall be put upon the amendments, if any, then pending, and upon the measure in its successive stages." But, as only one amendment can be "pending," and as parliamentary practice recognizes no further subsidiary motion than an amendment to an amendment, this is the extent to which the will of the Senate can be given expression under the proposed rule. The effect of this will be practically to prevent amendment of any measure to which the rule is applied, as effectively as Speaker Reed's tyranny forced the Tariff Bill to a vote undebated and with a hundred amendments unvoted upon.

Cleveland Leader (Rep.), Dec. 26.—Senator Morgan, of Alabama, indulged in a characteristic plantation harangue on Wednesday during the debate on the fair play and equal rights Election Bill and on the proposal to limit debate. Both were considered assaults upon State rights, and the proposed closure rule was a "sword of Damocles suspended by a hair over the heads of the Representatives of sovereign States of the Union." When a Southern statesman's mind is stirred up to its very foundations, he always wanders back to the ancients for terms to express his indignation. As was said on a former occasion, he "socks it to us with Socrates, damps us with Damocles, and rips us with Euripides," and we still survive. These Southern gentlemen love to cling to the mouldy past, and they repeat to-day in discussions on rules, on the tariff, and on the regulations of federal elections, the same old stock arguments with which they defended the institution of slavery forty years ago. They stand still while the country is in the vanguard of progress.

N. Y. Star (Dem.), Dec. 30.—The Tribune seconds Senator Edmunds in serving notice upon the country, "No cloture, no financial relief." Cloture on the Aldrich stiff-gag plan is insisted upon for the sake of the Fraud and Force Election Bill. The demand of the imperialistic highwaymen is: "Surrender free home-rule elections or abandon hope of legislation in the interests of business or for the protection of labor. You must take care of us for 1892, or we will give no heed to the necessities that press upon you so hard now."

The Aldrich-Edmunds proposition to render impossible even the offering of amendments to pending bills in open Senate would be simply the enthronement of the despotism of a clique running a caucus. There would be constantly excuses found for preventing discussions, and the Senators voting for the application of the gag rule would be in a position to say: "We cannot help ourselves; the caucus by which we are bound has ordered that this shall be done."

There is not at this session, nor has there been at any previous one, any measure of any real utility conscientiously favored by a majority of the Senators in behalf of which there has been necessity for resort to such an expedient. It is because the Senators of the majority do not agree among themselves about what should be done that it is proposed to substitute the domination of caucus for the authority of a Senatorial majority. The power of the Senate is, in fact, to be transferred from a majority of the Senators to about one-quarter of them. Whatever a Republican caucus, however slimly attended, might order, that would have to be carried out under the Aldrich gag rule.

Senator Edmunds' plea for the rights of a majority is insincere. It is the domination of a coterie controlling a caucus itself much less than the majority of the whole Senate that his argument would excuse. If he and his fellow Senators of the Republican party were in hearty accord nothing would be heard of the Aldrich gag. The impediment to legislative progress has been Republican discord, not Democratic delay.

N. Y. Herald (Ind. Dem.), Dec. 31.—The Senate yesterday was treated to an old-time Republican family quarrel, such as it has not enjoyed for many a day. Republican Senators kicked out of the party traces and vigorously attacked the Force Bill, the proposed cloture and other pet Republican measures in particular and the Grand Old Party in general. Grandpa Hoar fared so badly that his recovery will be a matter of no little time. The scene must have been specially diverting to the Democrats, who enjoyed it as silent spectators. It is a pity that occurrences of this kind are so rare nowadays. Aside from the diversion they afford the Senate and the readers of its proceedings, they must have a wholesome party effect. Let us have more of them.

N. Y. Times (Ind.), Dec. 31.—The speech of Mr. Wolcott, Senator from Colorado, against the Force Bill, made yesterday, adds one more to the Republican opponents of that measure. The list now embraces Senators Cameron and Quay of Pennsylvania, Stewart of Nevada, Wolcott of Colorado in open opposition, Senators Plumb and Teller in scarcely concealed opposition, and Senator Cullom in ill-concealed opposition. This shows a very formidable split in the Republican ranks, which may become much more formidable.

THE FEDERAL ELECTIONS BILL.

Philadelphia Inquirer (Rep.), Dec. 24.—If any work of importance is to be accomplished by the present Congress there must be united action and a clear-headed leadership of the Republican majority. The Apportionment Bill, the Copyright Bill, the bills to build up American commerce are measures of extreme importance, to say nothing of financial legislation and the Appropriation Bill.

The Republicans of the Senate are apparently drifting into a snarl from which they will not be able to extricate themselves unless a spirit of compromise is evinced. The stumb-

ling block is the Elections Bill. Were this measure out of the way there would be comparatively plain sailing. Why not drop it? Or, at least, postpone it until the work is sufficiently advanced to make an extra session unnecessary?

Were the Republican party united on this Bill, this fact would put another face on the matter. But every day brings stronger evidence that it is not. Not only are some of the Republican Senators opposed to it, but leading Republican papers feel it their duty to throw out cautionary signals. The sentiment of Pennsylvania, so far as it can be ascertained, is in favor of taking the Elections Bill out of the way, if it is to stand in the path of more necessary legislation. The time remaining to this Congress is too brief to be wasted. Let us get through the important work before we go ahead with the Elections Bill.

Philadelphia Times (Ind. Dem.), Dec. 29.—The Force Election Bill seems to have as many lives as its original protoplast, the Le-compton infamy, that plunged the old-time Democracy into its death throes. The Le-compton fraud was beaten in Congress, beaten by the people and beaten one way or another in whatever phase it assumed, but it wouldn't die. When killed in one form by Congress or by the people, its transmutation was immediate and it was an ever present issue to vex the nation until its party was practically annihilated by the patriotism of the country.

The pending Force Election Bill has been killed time and again in the Senate and by the most emphatic expression of the people ever given against any public measure. Its passage in the House just when the State campaigns in Kentucky, Alabama, Arkansas and other Southern States were about to open, forced the whole business interests of that section, Republican and Democratic, white and black, into the support of the Democratic tickets and sent next to a solid delegation to Congress from the South in November, while the Force Election Bill and the McKinley Tariff combined changed the Northern States from over 400,000 Republican in 1888 to over 200,000 Democratic in 1890.

And yet the Force Election Bill lives. It has now practically occupied one of the three months of the present session of Congress without one step of advancement, regardless of the momentous questions of supreme interest to the whole country which claimed the attention of the Senate.

If the leaders of the dominant party can coerce sufficient support to pass the Force Election Bill and mean to do it, let them buckle down to it and do it as speedily as possible.

If nothing short of blotting out Republican power in the Republic will satisfy the Republican leaders, let them prepare the funeral feast with as little delay as possible and give the suffering business interests of the nation some portion of the consideration they so badly need.

Either bury or pass the Force Election Bill, and don't stand on the order of doing it, but do it at once.

Boston Herald (Ind.), Dec. 27.—According to a Washington dispatch Senator Pugh of Alabama predicts that the Force Bill will be passed in both houses before Congress adjourns. If his faint-hearted views were generally adopted by his party associates the prediction would work its own fulfillment. Fortunately, Mr. Gorman is the Democratic leader in this contest, and the Maryland Senator takes a truer measurement of the situation. While he does not undervalue the enemy's strength, he is very far from being dismayed by it. He frankly admits that the Force Bill is not dead, but he holds that it can be killed, and he is perfectly willing to take all the risk that may be involved in killing it. If fought in that spirit the battle is as good as won.

There are a great many measures to be acted upon in the Senate. The time remaining for their consideration is even now inadequate, and will soon be dangerously short. The

country has pronounced against the Republican policy of last session. In doing so it has emphatically condemned the Force Bill schemers and all their works. Backed by the popular verdict so recently recorded in their favor, the Democrats have victory in sight on this issue. They have only to fight the battle out, and their success, as we see the matter, is a foregone conclusion.

Pittsburgh Times (Rep.), Dec. 27.—The colored people of Alexandria, Va., will celebrate the next anniversary of emancipation in the United States New Year's evening, and the occasion is to be honored by a large number of distinguished men from Washington, including President Harrison. The orator of the evening is to be John M. Langston, and his subject: "What is Freedom to the American Citizen?" The celebration will be held in a building close to the spot where Colonel Ellsworth fell. Considering the place and the audience Langston will have all that orator could ask in the way of inspiration, while his theme is as noble a one as ever man opened his lips upon.

But what is freedom to the American citizen of black skin on the Southern soil from which he is to speak? The pending Elections Bill is the answer. What is it likely to be to him so long as his home is among the men who claim by deed, if not by word, to be still his masters? A scene spreads out before one at the mention of the name of Ellsworth which staggers the imagination—years of conflict, bereaved fathers and mothers, brothers and sisters, desolated Commonwealths, all to settle the question of what freedom should be in this country. It is not what the friends of emancipation hoped at the time that it would be for the emancipated.

"What is freedom to the American citizen?" It is a question we may all put to ourselves. It is a treasure whose price is eternal vigilance. Let it not be bartered away now for dollars and cents, of which there appears to be danger in the talk about Southern interests which may be imperilled by a declaration of law in its defense.

Detroit Journal (Rep.), Dec. 27.—So far, the proceedings in Congress justify the *Journal's* forecasts made before it met. Not a bill has been passed yet; one Appropriation Bill is deadlocked in a dispute over the payment of the Senator's clerks; and both Houses have practically adjourned for the holidays. This the *Journal* predicted would be the procedure. When they reassemble and settle down to business again the session will be half over. There is a possibility, but no probability, that the Election or "Force" Bill will be passed. Several Republicans who are opposed to it do not object to the discussion and the postponement, because they are in hopes the session will end before a vote can be taken, and they are doing what they can to bring this about. If Congress gets through the necessary appropriation bills before the close of the session, it will do as much as there is at the present time any prospect of its doing.

RESTRICTING THE SUFFRAGE.

Philadelphia Press (Rep.), Dec. 27.—The Senate ought not to pass the Apportionment Bill without having before it the information required by Mr. Dolph's resolution concerning restrictions on the suffrage by States. Section 2 of the Fourteenth Amendment to the Constitution provides that when the right to vote is denied, or in any way abridged, in any State, except for participation in rebellion or other crime, the basis of representation therein shall be proportionately reduced. It is the duty of Congress to enforce this provision of the Constitution.

States which disfranchise voters by educational or other qualifications, no matter whether north or south of Mason and Dixon's line, should not be allowed representation on the same basis as those which allow a full, free and fair ballot. As Mr. Ingalls remarked in the Senate on Saturday, forty members of the

House of Representatives and an equal number of votes in the Electoral College were given to the South because of the increase in the number of voters there through the enfranchisement of the colored men. What has been the result? Mr. Ingalls answered the question in addressing the Southern Senators in these words:—

The complaint that the people of the North make to-day is that you have retained the representation, and you have suppressed the vote. You have violated the compact. You have retained the representation that has given you fourteen years' supremacy in the House of Representatives, and has, on two occasions, thwarted the will of the people by placing on one of those occasions in the Presidential chair a man who was never elected to that office, in any fair and just sense, any more than the Khan of Tartary, or the Czar of Russia.

The Democrats not only insist on retaining these forty stolen seats, but the number will be increased under the new census if the constitutional provision already referred to is not enforced. This should be done regardless of the Elections Bill, which will not meet a case like that of Mississippi. Under the new Constitution of that State, which by a piece of political jugglery takes effect without being submitted to a vote of the people, the Democrats will control the State, though in a minority of more than 70,000 votes. The shameless device by which this extraordinary change in the organic law of Mississippi was brought about was the work of Senator George. He deserted his post at Washington to become a member and direct the work of that irregular Constitutional Convention, though he is now at his post in the Senate working with the senior Senator from Pennsylvania to prevent the passage of a bill to secure the right of suffrage to the comparatively few colored men who may be allowed it in Mississippi under his device.

Is Congress to pass an Apportionment Bill and ignore the provision in the Constitution which requires cognizance to be taken of the suppressed and disfranchised vote? We fear, owing to Northern Senators like Mr. Cameron, who refuse to vote for a change of the rules which would allow a fair and honest bill to be passed, that nullification will succeed in the Senate as it has in the South.

Detroit Tribune (Rep.), Dec. 28.—No advocate of an educational or property qualification for voters can see anything to commend in Senator Butler's scheme to disfranchise the negroes. He would disfranchise all negroes, the educated and the property owners as well as the ignorant and poor. He would not disfranchise a white voter, no matter how illiterate or ownerless. As we have said before, it isn't a question of qualification at all; it is simply a race question, with Senator Butler and his colleagues. They would grind into the dust the most thrifty and intelligent colored man and let the most shiftless and ignorant white bourbon stand on his neck. That is their solution of the race problem.

AMERICANISMS IN POLITICS.*

America, Chicago, Dec. 25.—The necessity for a revival of Americanism in politics—absolute, single-hearted and thorough-going Americanism—is pressing in upon us at every election, it confronts us in every municipality, it appeals to our nostrils as we pass through the streets of our leading cities, and it offends our eyes from the dome of your City Hall every St. Patrick's day. There is not a considerable city in the United States to-day whose misgovernment is not a reproach and a shame to the Americanism which has surrendered politics into the hands of unregenerated professional foreigners.

As your most distinguished private citizen has said, "it is a condition and not a theory that confronts us." We see everywhere throughout this land citizens of foreign birth or parentage flocking off by themselves, embracing the wide opportunities held temptingly

out to all, enjoying the advantages and protection of our institutions, and growing arrogant and fat and kicking against any assertion of the right of Americans to do anything but pay taxes in their own land. Of a surety, they are the beggars on horseback, and they are riding this Republic—whither?

That is the question that confronts thoughtful Americans to-day. It is not whether it is good for the immigrants themselves to swarm hither in countless multitudes. Of course it is good for them. They came hither as Stanley went to the centre of Africa, for the ivory there was in it, and not for the good of the Africans. But is it good for the Republic to swallow more of this inferior, raw and sometimes tainted diet than it can digest? Is it good for the American race, which for two centuries was recruited from earth's choicest blood, in this its third century, to go on crossing its stock with the impoverished and base blood of an over-populated continent? We would not hope to improve our breed of horses or sheep or swine so; shall we be less fastidious about our breed of men?

And now the question must be answered, shall Americans surrender to professional foreigners or to Mr. Roosevelt's mongrels the government of their country, the making of its laws and the moulding of its customs? Only arrant, political cowardice or as culpable indifference can account for an American's refusal to assert his Americanism. The American who does not exert his independence, his intelligence, his influence for the benefit of the good Government of the United States is a worse enemy to his country than the most voracious vote-mongering, boodling, unassimilated foreigner in our midst. There is no need for the formation of an American party. It cannot succeed. If it did it would be swamped in two years by the professional foreigners, who would fall over each other in their haste to get on board. But we can all think and talk and act as true, fearless American citizens should, and in whatever party, faction or Church we belong, make the universal good of the American race and nation our first, our *only* political consideration.

MR. CLEVELAND BEFORE THE REFORM CLUB.

Brooklyn Standard-Union (Rep.), Dec. 24.—Public attention is challenged by the Reform Club's Madison Square Garden banquet to an examination of the political life and thought of which ex-President Cleveland is the most conspicuous representative. It is hardly too much to say that the banquet was arranged to advertise and celebrate Mr. Cleveland as a candidate for a third run for the Presidency.

There is no dispute that this speech by the Democratic ex-President is remarkable. When we consider the surrounding circumstances and accessories, and read it by the inner illumination, we discover in it the improvement of an elaborately prepared opportunity for Mr. Cleveland to present his claims as the author of the victory of the Opposition to the Administration in November. He gave no heed to any influence in that matter but his own. He ignores all history that he has not made—all influences that are not his own in fact or imagination. It is a curious spectacle, and one that should be studied as a model of contentment, and that which was most striking in this speech and will cause it to be memorable is the omission to mention, or even to touch by inference, the question that was more influential than any other in reducing Republican representation in the House—more so than the McKinley Bill, the gerrymanders, the nullification despotism. We refer to the money question, the money standard question! If Mr. Cleveland was the hero he is celebrated, if he had the courage his enthusiasts claim for him, if he was the leader and man of principle he is assumed to be, could he have spoken of the past, present and future and the turning and overturning of the country in behalf of Democratic reform, without a word on the question whether this Nation shall maintain

* Portion of address delivered by Slason Thompson, editor of *America*, in reply to the Hon. Theodore Roosevelt before the Nineteenth Century Club of New York.

her financial standing and public credit as the peer of England, Germany and France, the nations of the golden standard, or accept standing alongside Spain and Mexico? Of course, we do not expect Mr. Cleveland to define his position. His record and that of his party is not in agreement on the money question. The views of both have been so extreme and antagonistic they are not reconcilable. It would be cold cruelty to refer to their disagreements, but the money measure question is the one of the hour. Mr. Cleveland, as a Democrat, is not expected to talk of such things and impair his pulls and his chances, but he is presented in the banquet scene at the Madison Square Garden, as something more than a mere Democrat—as a master, a teacher, a reformer—and the words “clearly defined principle” are on his tongue, and he fails to touch the actual question of the hour, and retires from it into that thick obscurity where the “common intelligence” of the plain Democracy spells out and declares from its inner consciousness what the Democratic party means, and saves all from talking on the subject. Mr. Cleveland may do very well as a Democrat, and perhaps is the only man in the party worth talking about for the Presidency, or whose words cover the land, but he should not go about brandishing himself as a reformer. He is not entitled to lecture the people of the United States in that character.

Albany Times (Dem.), Dec. 26.—There is, says the book of Ecclesiastes (chap. iii., v. 7), “a time to keep silence and a time to speak.” When Gov. Hill was asked, last Wednesday, by the Albany correspondent of the *New York World*, why he declined the invitation to the “Reform Club” dinner in New York of the 23d instant, he replied: “I did my speaking before election.” Other people, who did not speak before election, are very voluble and self-complacent now, although they seem to have considered the Governor’s “time to speak” as their own especial “time to keep silence.” They had too much delicacy, perhaps, to interrupt Gov. Hill when he was stumping it in Ohio and West Virginia in the very heat and heart of the late congressional campaign; when he was defeating McKinley’s reelection to Congress (as McKinley has since acknowledged he did), when he was intermitting his partisan labors here in his own State (which he intermitted for nothing else), in order to carry encouragement and cheer to the western Democracy; when he was exerting his full strength and eloquence to contribute to that glorious Democratic success which has revolutionized the politics of the present and indicated the politics of the future of this country. These other persons kindly left Gov. Hill to speak, then; but they are trying to do the speaking now. The insect upon the tire of the wagon wheel wants the world to think that he, and not the horse, is the power which causes the wheel to turn. He buzzes his satisfaction at the progress the vehicle is making, after he sees that it has somehow got into motion.

All the banquets that can be eaten, all the congratulatory and hypocritical letters that can be written, cannot change the facts of the great treasonable defection of these men—with their pompous and egotistic leader—from the Democratic party at the time of its need and sore trial. That defection cannot now be expiated, and ought never to be forgotten. They made no speeches for us before election, and we will not suffer them to make any for us, now, since, in spite of them, the election has been won, and gloriously won.

Cleveland Plain Dealer (Dem.), Dec. 26.—It is safe to assume that the greater number of our readers have read the masterly speech of ex-President Cleveland at the Madison Square Garden meeting in New York Tuesday night. There are some things in it which ought to be kept in mind and therefore can profitably be reproduced for further consideration.

“In the campaign of education,” said Mr. Cleveland, “it was deemed important to ap-

peal to the reason and judgment of the American people, to the end that the Democratic party should be reinforced as well as that the activity and zeal of those already in our ranks should be stimulated.” Men who are partisans and nothing else should study that statement a little. It contains a truth very often overlooked in the heat of party conflict. If all men were partisans, refusing to look at any subject except through partisan glasses and invariably voting for the nominees of their party simply because they are such nominees, what chance would there be for a change of administration; what hope of progress? The “ins” would stay in forever and the “outs” remain out to the end of time.

Brooklyn Eagle (Dem.), Dec. 27.—The *Eagle* does not differ from those who regard the elections of 1890 as a probable presage and prescription of Mr. Cleveland’s renomination in 1892. We are inflexibly of the opinion, however, that the elections of 1890 can in no sense be regarded as a disproof of the inopportune-ness of the message of 1887 with the canvass of defeat in 1888, which followed because of that message. The continuation of the Democratic party in power was a much more desirable result and a much more imperative duty than the gratification or ventilation of the premature fad of its predetermined candidate, with the defeat of that party as a consequence thrown into the scale. It is as much of an obligation on a statesman or a ruler not to go faster than the people as it is not to go slower than they do. President Cleveland and the Democracy went faster than the people in 1887-88; President Harrison and the Republican party have been going slower than the people in 1889-90. The errors are equal and very similar. Independent newspapers owe to public intelligence, to the integrity of history and to their own self-respect, which should restrain them from hero worship and from any sycophancy toward individuals, the duty of bearing these truths in mind and of reiterating them as that reiteration is called for.

We are not one of those who think that the defeat of the party in 1888 was a good thing or anything less than a deplorable thing. That defeat, after an exile from power for a quarter of a century, was a grievous blow to the party. It was a loss to the enterprise and spirit of the North. It was a check to the hopefulness and energy of the South. It unsealed the fountains of quackery and of sciolism in the West and Northwest. It was a preventable defeat and, hence, not merely a culpable defeat but a defeat which, in a sense, and to a degree, was squarely chargeable even with the occurrence of the wrongs which victorious and misled Republicanism has inflicted on the country, because it opened the door for the return of that Republicanism to misused power. Let the desirability and the probability of Mr. Cleveland’s renomination in 1892 be now conceded, in this closing month of 1890; but let no one, in any excess of enthusiasm or of ardor for individuals, conclude that, in some mysterious way, the blunder of 1887 and the beating of 1888 have become good things for the country and good things for the Democratic party. They were lamentable things. They were deplorable things. They were avoidable things. Therefore, they were blamable things.

When it gets to the point of asserting that Grover Cleveland, or any other man, is greater or better than the party which politically created him, a danger mark is neared, for the Democracy are quite capable of a revulsion from superfluous or professional excellence, just as the Greeks tired of hearing Aristides called the just.

A POEM IN POLITICS.

N. Y. Commercial Advertiser (Ind.), Dec. 30.—A defense of Mr. Justice Paddy Divver was delivered on Sunday from his pulpit, by the Rev. Thomas Dixon. This eulogium, in which Mr. Dixon goes the length of saying that Mr. Divver is a “poem in politics” is of that character which calls to mind the old saw:

Save us from our friends. Many things have been said of late of this new wearer of the ermine, but never before has it been proclaimed that Paddy was a poem. Adulation carried to extreme may well bring a blush to the ingenuous cheek. And especially to the cheek of a debutant. Mr. Dixon should be less effervescent. He may be perfectly right in maintaining that nobody can blame Mr. Divver for the reason that Mayor Grant has placed him in authority over us. But between being blameless and being a poem there is a wide gap. Perhaps the reverend gentleman felt this. It may have been the feeling that he had gone too far that made him add that whoso lieth down with dogs shall rise up with fleas. But there too he goes too far. The metaphor is inexact. For whereas all entomologists are agreed that you never know where to find a flea—even when you put your finger on him he is not there—everybody knows exactly where to find Mr. Justice Paddy Divver. His evenings he spends in the saloon to which he owes the ermine with which Mayor Grant has invested him. His mornings he spends in our metropolitan temple of justice, judging his brother “poems of politics” woven by his own hand, in his own mill, the night before. You know just where to put your finger on him any hour of the day or night. The flea metaphor is not a success.

HOW THE “SUB-TREASURY SCHEME” WOULD WORK.

The Voice, N. Y., Jan. 1.—The Sub-Treasury scheme advanced by the Farmers’ Alliance has been freely criticised, but we have not seen any effort to show its effect upon the men who now hold great fortunes. It is probably the last thing designed by the originators of that scheme, to make the rich richer and the poor poorer, but unless we are greatly mistaken it would be the most effective plan ever yet proposed for doing that very thing. The scheme proposes that the Federal Government shall loan money at 2 per cent. interest on non-perishable farm products and real estate. Let us see how this would work with William Waldorf Astor, of this city, whose wealth is estimated at \$200,000,000, and who is the largest holder of real estate in the country. Assuming that he holds real estate to the value of \$100,000,000 and can borrow 50 per cent. of the value at 2 per cent. from the Government, there is nothing to hinder his borrowing at once \$50,000,000. This he can invest in additional real estate, and then, on this new purchase, borrow \$25,000,000 more. This he can invest again, and again borrow, and keep on investing and borrowing till he grows weary. We will assume that the real estate he purchases will rent for a sufficient sum to pay him 6 per cent. net on his investment. He pays 2 per cent. interest. The result will be seen as follows:

YEARLY INCOME AT SIX PER CENT.		
\$100,000,000	@ 6 per cent.	= \$6,000,000
50,000,000	“	= 3,000,000
25,000,000	“	= 1,500,000
12,500,000	“	= 750,000
6,250,000	“	= 375,000
3,125,000	“	= 187,500
1,562,500	“	= 93,750
781,250	“	= 46,875
390,625	“	= 23,437
195,312	“	= 11,718
97,656	“	= 5,859
48,828	“	= 2,929
24,414	“	= 1,464
12,207	“	= 732
Tot’l, \$199,987,792		= \$11,999,263

INTEREST ACCOUNT.		
\$50,000,000	@ 2 per cent.	= \$1,000,000
25,000,000	“	= 500,000
12,500,000	“	= 250,000
6,250,000	“	= 125,000
3,125,000	“	= 62,500
1,562,500	“	= 31,250
781,250	“	= 15,625
390,625	“	= 7,812
195,312	“	= 3,906
97,656	“	= 1,953
48,828	“	= 979
24,414	“	= 489
12,207	“	= 244
Tot’l, \$99,987,792		@ 2 per cent. = \$1,999,718

Deducting the total interest paid out each year for the loans made, from the total income

at 6 per cent., Mr. Astor would be left with an income of nearly \$10,000,000 instead of \$6,000,000 as now. That is to say, the Sub-Treasury scheme would put in his pocket a sum of \$4,000,000 a year!

THE SHIPPING BILLS.

Boston Journal (Rep.), Dec. 25.—There are intimations that an endeavor will be made to oppose the Shipping Bill at Washington by means of a "free ship" proposition—that is, a proposition to repeal the statute that has stood for a hundred years, and to admit foreign built vessels to American registry. There have been times when there were plausible excuses for such a proposition, and when it could command a respectable support, but there is now no excuse for it whatever. When "free ships" were advocated 15 or 20 years ago, in the early days of American iron shipbuilding, the idea numbered five adherents where it now has one. An American ship-owner on that side of the case has now become a good deal of a curiosity, and the idea has lately been vigorously and unanimously denounced by the New England Shipowners' Association. The fact is that conditions have vastly changed since 1870-75, and the practical men in the shipping business know it. Then our iron industry in general was only half developed and our iron shipbuilding facilities were meagre and inadequate. Now we have stepped into the first place as an iron and steel manufacturing nation, and we possess the best designers and mechanics and the most thoroughly equipped shipyards in the world. We have a fleet of the best steel cruisers ever constructed, and it was only a few months ago that one of the leading English shipbuilders frankly acknowledged that our iron and steel seagoing merchant steamers surpassed in model, safety, and efficiency anything in Europe. Moreover, the reconstruction of our navy and the expansion of our Southern trade are constantly operating to reduce shipbuilding prices. The new subsidized White Star Liners *Majestic* and *Teutonic* cost each on the Clyde \$2,000,000. For these figures Mr. Cramp, the great Delaware builder, says his company will guarantee to "build even a better ship." Another circumstance that is studiously ignored by our adversaries is that under the McKinley tariff all the chief iron and steel shipbuilding materials are on the free list. The high price of American materials, the *Boston Herald* lately said, was "all that prevents successful competition." With free materials, this acknowledgment is immediately fatal to the free ship fallacy. To ask the United States, with its vast resources and its army of skilled mechanics, to adopt a "free ship" policy that has conspicuously failed wherever it has been tried abroad, is preposterous.

SENATOR CAMERON.

Pittsburgh Dispatch (Rep.), Dec. 26.—The Senatorial situation in Pennsylvania is peculiar this year, though it holds no promise as yet of any unusual outcome. Coolness, not to speak of strained relations, among prominent Republican leaders and workers who in years past pulled together, has quite clearly led to a disposition in certain quarters to take up a new candidate in place of Senator Cameron. The *Philadelphia Press* voices this desire. Again, some of the Delamater supporters are offish to the Senator, and from still another element of the party come prophesyings of opposition unless he alter his course on the Force Bill. There are squally signs for Cameron in the sky, but the chances are, on the whole, against their materializing. Cameron can be beaten only in caucus or by a bolt of at least twenty-six members. There is probably not a county in the State which could not offer at least some candidate as capable as Mr. Cameron, but the latter has the prestige of possession and the support of his old following, including members of the Legislature whose pledges he shrewdly sought before the election, either personally or through agents.

When Cameron was making this canvass with more or less openness, and with a rumored

\$100,000 contribution to ex-Chairman Cooper for the special purpose, was the time when he could have been opposed with a fair show of success. The fight against him now—especially over the Force Bill, which is a dead issue and was never a good one—depends wholly upon some odd chance materializing. Cameron doubtless already has the caucus pretty well set up. The hunt for 26 Independents, however, has begun. It will be gratifying intelligence if so many are found who feel themselves in a position to exercise an entirely free choice uncommitted to Cameron by past associations or recent pledges. But if unexpectedly these shall be found, we trust they will not be so foolish or impracticable as to pretend to base their course on the Senator's opposition to the Force Bill, in which he is in accord, not at variance, with the wisest judgment of his party. This, indeed, is one of the few positions upon which he has been commended very generally through the country, and neither he nor Quay has lost anything by running counter to Speaker Reed and President Harrison on this score.

A STATE ENUMERATION.

N. Y. World (Dem.), Dec. 30.—The most important question that will come before the Legislature at its approaching session will be that of a new enumeration. This statement does not involve an underestimate of the importance of the Rapid-Transit problem, nor of any of the many issues that touch the comfort and well-being of the people of the State. The denial of a new apportionment in 1885 was a denial to many hundreds of thousands of the inhabitants of New York of a fundamental political right.

There is no question of partisanship in this matter. A new State enumeration will simply be the basis of a new apportionment of legislative districts. It will give to the places in which population has increased to a greater extent than elsewhere the representation in the law-making and tax-levying body to which they are entitled.

The last apportionment was made in 1875. It was unfair, and especially unjust to the cities. As Gov. Hill showed in his last annual message, New York, on the basis of the representation granted to St. Lawrence County fifteen years ago, was entitled to sixteen times as many Assemblymen; it was given only eight times as many. Erie County has four times as many inhabitants as Cattaraugus, but has only five Assemblymen, while Cattaraugus has two. The counties in which are the cities of New York, Brooklyn, Troy, Albany, Syracuse, Rochester and Buffalo have about 53 per cent. of the population of the State and only 42 per cent. of the representation in the Assembly.

Some of these cities are Democratic, some of them are Republican. All of them have been deprived of their proper representation. The inequality which existed between them and the rural districts, great at the start, has enormously increased with the general growth of population, for the cities have grown in far greater ratio than the country.

By Mr. Porter's figures New York State has 900,000 more people than it had in 1880 and 1,600,000 more than in 1870. It is probable that a fair count would show that the increase of population since 1875 is 1,500,000. Most of this has been in the cities which were inadequately represented fifteen years ago. The present state of things is a denial of a constitutional right.

FOREIGN.

IRISH AFFAIRS.

DURING THE FIGHT IN KILKENNY.

Labour World (Michael Davitt), Dec. 20.—Nothing more disgraceful has ever been attempted in politics than the methods employed by Mr. Parnell and many of those who support him in the contest now going on in Kilkenny. Mr. Parnell by his callousness, when the infamous Divorce Court story held him up to contempt and ridicule, was thought

to have shown the worst side of his character. But, even then, we were merely getting a glimpse of the man. His conduct in the chair, in Committee Room No. 15, stamped him as one devoid of principle, who would stop at no act of tyranny or chicanery to score a point. The members of his party were horrified at the conduct of their former chief.

It was hoped, when the Irish party by the votes of two-thirds of its members, emphatically declared his continued leadership to mean certain division and disaster, that he would hesitate before plunging the Irish nation into the horrors of faction. But every hope founded on Mr. Parnell's supposed honor, patriotism, or political honesty has been dashed to the ground. All that his worst foes have ever said of the man, he has more than justified. His tactics in Ireland now are the crowning disgrace of his career. False to friends and false to country, he stands revealed as a tyrant the most unscrupulous that ever rode roughshod over the hopes and sentiments of a nation.

As for the battle going on in Kilkenny, the result was never in doubt. It will be a victory for the Right. Mr. Parnell sees that now, hence his rowdy mobs, his vile tactics, his insane abuse of opponents, his reckless lying and abominable trickery. When his hired crowd attacked Michael Davitt on Tuesday last, he no doubt thought it a splendid piece of work. We will see if Monday's result justifies his policy.

This is no ordinary election. There is much at stake on both sides. On one, a Great Cause almost on the verge of victory, the fair fame of an entire race, the right of a nation to shake off the trammels of a disgraced dictator. On the other, the cause of a despairing, unscrupulous man, fighting for a last foothold among the people he has betrayed and deceived; a man to whom power and ambition are more than any other earthly consideration; a man whose name is now execrated by millions who previously trusted and loved him. How will it all end? Ireland's triumph may, in any case, be delayed, but Mr. Parnell will go down in ignominy and disgrace, hurled from power by an outraged nation against which he now struggles only for the purpose of dragging her cause into the ditch along with him.

London Times, Dec. 16.—In the meantime the finest of faction fights is proceeding as merrily as honest men could desire. The new Anti-Parnellite paper has made its appearance at the price of a half-penny, with the wholly delightful title of *Suppressed United Ireland*. It is only the most quick-witted race under heaven who could at once issue a suppressed newspaper, and at the same moment describe with one satiric touch their own utter disintegration. To make the new venture more acceptable to the Irish people, it is described on the title-page as "William O'Brien's Paper." That Mr. O'Brien does not so much as know of its existence is a trivial flaw upon which we would not dwell for a moment. The real joke is, that while Mr. O'Brien's name is thus used as a thing to conjure with, a very prominent member of the Anti-Parnellite party declares that hero to be "an hysterical old woman," a "pocket-handkerchief patriot." He is, indeed, admitted by this candid friend to be much beloved in many parts of Ireland, and to have a good deal of influence. But the Anti-Parnellites are preparing to do without him, and profess to be confident that his influence can continue only if he throws it unreservedly upon their side. "No such thing as a compromise can be thought of." This dispute, we now learn upon the highest authority, "has unchained a hundred personal hatreds and grievances with which Mr. Parnell has been surrounded for years, and which were not loosed before, because those who were personally opposed to him could find no ground for combination." When they are candid, the candor of these Irishmen is wonderful. This is exactly the avowal that Mr. Parnell was in want of. He has been saying that there were traitors in the camp only waiting for a chance to fire a mine under him. He has told the Irish

people that this novel indignation at adultery is a mere sham covering the designs of men who pine to supplant him. He has been ridiculed for this account of the matter, and now in the nick of time and in the most obliging manner, a gentleman who knows all the secrets of the Anti-Parnellites comes out with this most interesting corroboration.

In the new paper, Archbishop Walsh comes bravely forward to kick the man whom so many are now kicking, but whom he did his best to screen and protect when high crimes and misdemeanors were charged and proved against him. "Public morality is at stake," cries this valiant ecclesiastic. Public morality has been at stake for many a year in Ireland, and the attention of Archbishop Walsh was very pointedly called to the fact by the Pope, but he steadily refused to take any steps for its salvation so long as Mr. Parnell was powerful. The basis of combination had not been discovered. Nobody had dared to bell the cat, and the Archbishop was as meek as the rest of the mice among whom the formidable animal moved with such splendid contempt.

The Tablet (Rom. Cath.), London, Dec. 20.—The engrossing interest of the dramatic and most picturesque and personal struggle now going on in North Kilkenny, is in some danger of obscuring from us the absolutely new position in which the whole question of Home Rule has been placed by the recent declarations of Mr. Parnell. If it be true that "one glorious hour of crowded life is worth a world of empty days," then certainly the contest between Mr. Scully and Sir John Pope-Hennessy must be allowed to count for more than a hundred ordinary elections. A dissolution and general appeal to the electors of all the United Kingdom could hardly have fluttered the nation more. And undoubtedly the issues which are directly raised in this local contest are momentous for Great Britain and vital for Ireland. It is needless here to draw attention to the unceremonious disregard with which the manifesto of the Irish Hierarchy has been treated by journalists and politicians who in other times would have regarded such an expression of opinion almost as final. Mr. Parnell has deliberately cut all the moorings that bound him with the past, and his appeal to the hill-side men, to the memory of those who rose in insurrection in 1798, and his gross charges against the Liberal leaders have effectually broken the alliance with the trustful democracy of Great Britain. We are not, indeed, of those who think it even possible that the Gladstonian party should try to wipe Home Rule from their programme. They might sponge it from the slate, but the political necessity which forced them unwillingly to write it there would still remain. Unfortunately for the Nationalists in revolt against Mr. Parnell, they can hardly even hope for a complete success. The extreme Nationalists representing the old Fenian party and the anti-clerical elements in Ireland, backed as they will be by a considerable body of sympathizers in America, will in any event enable Mr. Parnell to keep the field with a band of personal followers. If this further division so far alienates the sympathy of English Liberals that the Unionists triumph at the polls, the constitutional party in the Home Rule camp will be still further weakened and discouraged, and moderate men will again have to choose between a loyal acceptance of the Union and a drifting back into the old ways of Fenianism and the secret societies.

CONFERENCE AT BOULOGNE.

Cable Dispatch, Boulogne, Dec. 30.—Mr. Parnell, accompanied by a number of his lieutenants, landed here from the Folkestone boat early this afternoon. He was accompanied by John Redmond, W. Redmond, Kenny, and Clancy, all of whom are members of the British House of Commons. Mr. Scully, the defeated candidate of the Parnellites at North Kilkenny, and Mr. Byrne, editor of the *Freeman's Journal*.

Mr. Parnell went to the Hotel du Louvre, where he met William O'Brien. The two men retired to a private room, which had been en-

gaged by telegraph, and remained in conference for about half an hour. They then had luncheon together, seeming to be on very good terms. Mr. Parnell looks well, but still wears a bandage over his injured eye.

After luncheon it was decided that only Irish members of Parliament should take part in the conference. Consequently Scully and Byrne were excluded from the meeting which took place during the afternoon. Later the following announcement was issued: "Messrs. Parnell and O'Brien met here to-day. They had a prolonged conversation, which will be resumed in a few days." Mr. Parnell and his friends will go to London to-morrow, and Messrs. O'Brien and Gill will depart for Paris.

EMPEROR WILLIAM AS AN EDUCATOR.

Le Temps, Paris, Dec. 6.—The Emperor William evidently takes for his motto the maxim *nulla dies sine linea* and translates it "not a day without a speech"; for his industry as a speaker is astounding. Five days ago when oaths were being administered to recruits, he accompanied the ceremony with an edifying little harangue; the day before yesterday being the two-hundred-and-fiftieth anniversary of the accession to the throne of his great-grandfather, the Margrave of Brandenburg, the founder of modern Prussia, he celebrated it with a rolling fire of army orders and toasts; and yesterday he inaugurated the commission of scholars appointed to consider and revise the system of public education in Prussia.

In another respect also this sovereign is remarkable. Even now, when belief in the divine attributes of rulers is on the decline, he still possesses that versatile ability which is the peculiar grace of monarchs. He does not recoil in terror from any question, however technical, from any problem, however thorny. Last autumn when complicated questions in military science arose out of the manoeuvres in Schleswig-Holstein or Silesia, this Emperor, who is, by divine grace, a strategist and tactician, did not hesitate to advance his ideas in opposition to the well sustained opinion of General de Waldersee, one of Marshal de Moltke's best pupils and chief of the Prussian army staff. Lately a scientific authority of the first rank was silently conducting bacteriological researches in his laboratory in order to find a remedy for one of the greatest ills that flesh is heir to. Again the Emperor promptly intervenes. He forces Dr. Koch to publish his investigations before they are complete and thinks that he sufficiently compensates him for thus endangering the success of his discovery by attaching to the buttonhole of the great biologist the grand star of the order of the Red Eagle.

It is natural that the Emperor should have celebrated his great ancestor's jubilee; but the inaugural speech of yesterday was a very different thing. In that speech the Emperor proposed to an assemblage of illustrious educational authorities, to a very parliament of the representatives of science and erudition, that they should throw overboard a part of their cargo of learning. He anathematized high culture because it creates an intellectual proletariat, an army of unemployed journalists, and suggested the substitution for classical instruction of a system of education national in spirit, conservative in principle, and modern and military in detail and method. Against this proposition we must, like the poet, be permitted, if only "for the sake of Greek," to protest.

FINANCIAL.

AMENDMENTS TO THE FINANCIAL BILL.

Bradstreet's, N. Y., Dec. 27.—Since our last writing two important amendments to the Financial Bill by the Senate Committee on Finance have been made. One of these amendments eliminates the section providing that when the national bank circulation falls below \$180,000,000 the deficiency shall be made up by the issue of Treasury notes based on the silver bullion purchases or by the direct

issue of notes if the bullion cannot be purchased. The other amendment provides for the issue of bonds, not exceeding in amount \$200,000,000, redeemable in lawful money of the United States on and after July 1, 1900, and bearing interest semi-annually at the rate of 2 per cent. per annum. It also authorizes the Secretary of the Treasury to sell or dispose of these bonds at not less than their par value for any lawful money of the United States or for gold or silver certificates, and to apply the proceeds thereof to the redemption or purchase of any of the bonds of the United States but for no other purpose whatever.

These amendments, particularly that providing for the bond issue, are displeasing to the extreme silver men, and in its present shape the Bill will undoubtedly fail of its purpose as a compromise measure. The free-coinage men will have none of it unless it is modified in the direction in which they are anxious to go. In fact, they are now in the mood to insist either on a free-coinage amendment, coupled with the exclusion of the bond provision, or on a free-coinage measure pure and simple. Their view was voiced by Senator Stewart, when he gave notice that upon the Bill being called up for consideration he would move to amend the amendment by inserting a section providing that the owner of silver bullion may deposit it, in amounts not less than \$100, at any mint, to be formed into standard dollars or bars for his benefit without charge, and that at the owner's option he may receive in exchange for such bullion an equivalent in Treasury notes, issued under the silver act of the last session, and being a legal tender. What chance this amendment has of adoption remains to be seen. In the meantime the uncertainty as to the action of Congress is having a detrimental effect on financial affairs.

N. Y. Evening Post (Ind.), Dec. 29.—The issue of \$200,000,000 of 2 per cent. bonds to take the place of an equal amount of 4 and $\frac{1}{2}$ per cents. which are to be redeemed or purchased, is intended to afford the national banks an opportunity to obtain a kind of security for their circulating notes which will not slip out of their fingers as the present bonds do. The present fours command a premium of 21 per cent. This premium will be extinguished in sixteen and one-half years, *i. e.*, at the maturity of the bonds. One and one-third per cent. drops off each year. The temptation thus held out to the banks to surrender circulation, sell their bonds and save the premium is altogether too strong. If they could get a new bond bearing so low a rate of interest that it would not command a premium in the market, but answering the same purposes as security for their circulation, the shrinkage of the bank-notes would cease.

It must not be overlooked that the Government would be under the necessity of advancing \$21,000,000 on each one hundred millions of the new bonds sold, and that although this would be a paying operation in the end, it would swallow up the existing surplus pretty rapidly.

The proposed arrangement is judicious and economical, but it is only a temporary remedy. If carried out, it will probably stop the shrinkage of national-bank note circulation, but it does not provide for any growth of the system. It may carry along as much as remains of it until the year 1907, but it is not likely that individual owners of the 4 per cent. bonds will relax their hold upon them in any such way that the banks can get them for the purpose of bringing their circulation up to its former figures, still less to meet the wants of a growing country. The note circulation reached its maximum, \$341,000,000, in 1873. It is now only \$179,000,000, of which about \$55,000,000 is in process of retirement, the balance still intact being only \$124,958,736.

THE MONETARY UNION.

Houston Post (Dem.), Dec. 26.—The Pan-American Congress which met at Washington last winter recommended the establishment of an "International American Monetary Union,"

and the issue of International coins, uniform in weight and fineness, to be used by all the countries represented in the conference. It was also recommended that the United States invite a commission, composed of delegates from the several countries represented in the conference, to meet in Washington within a year to consider the quantity and kind of currency to be issued, the uses it should have and the value and proportion of the International silver coin or coins, and their relations to gold. These recommendations have been adopted by all of the American republics, and from nearly all of them reports have been received that they will be represented. The President has, therefore, issued an invitation for the first meeting of the conference, which will meet at Washington on Wednesday, January 7. The commission will undertake a difficult and at the best unprofitable task. No commission of experts, be they ever so wise, can infallibly determine for one year ahead the "quantity of currency" which any one country will need, much less half a dozen or more countries. The Commission can of course nominate a coin that shall be a legal tender at its face value in every country participating in the conference, but no fiat of commissions nor enactment of legislatures can force it into general circulation unless all other currency be arbitrarily withdrawn. It can fix its "relation to gold," but it depends upon far other things than the fixers whether it remains as they ordain it.

So far as the great body of the people are concerned the adoption of an International coin, even granting that it comes easily and speedily into general circulation, is a matter of little or no interest. Except along the borders they do not buy and sell directly and have no use whatever for an International coin. International trade is for the most part carried on by bills of exchange, and the coinage of a vast quantity of the precious metals into money that refused to enter our domestic trade channels would be to repeat the trade dollar folly on a larger scale and with much less excuse.

THE OUTLOOK.

The American Grocer, Dec. 24.—The year nearly closed has been notable for an increased trade and commerce. With conditions in the commercial world of great promise and strength we are threatened with a collapse of credit or confidence. An epidemic of disease attacks the physically weak or those whose systems are peculiarly liable to attack. An epidemic of distrust acts in the same way with merchants, bankers and others. Those who have overstepped the bounds of conservatism, are unduly extended, or have been careless with credits, will be apt to suffer. Is such a condition general? We believe not, and therefore have taken a hopeful view of the situation, as outlined in our last issue. The railway system of the country has been very rapidly extended and made the basis for gigantic corporations and an almost unlimited issue of securities. This system, particularly west of the Missouri River, is threatened with bankruptcy. So grave was the situation that a conference of railway presidents was held in this city, and measures were taken that are likely to stop rate-cutting and improve the relations between competitive points. This is calculated to improve the financial situation as it will go far to restore confidence in railway securities, which are the collateral of immense loans.

That we are not alone in regarding the merchants in sound condition and justifiable in taking a favorable view of affairs, is shown by the following from the *Financial Chronicle*:

The truth is it would be difficult to remember any former panic which seems to be hedged about by so much that was prosperous, and which brought to the surface as its immediate results so few bad bankruptcies and dishonorable insolvents; therefore, the condition appears fully warranted that if the railway industry can be relieved from its embarrassment, and credit in its securities restored, before the business enterprise of the whole country is infected, there is good assurance of a full and speedy recovery of confidence in all circles.

This recovery will come the quicker if every one will aid by avoiding spreading rumors, collecting closely, getting stocks into proper

limits. We do not look with disfavor upon free silver coinage, nor the efforts of the Government to add to the currency and make it more elastic. It is favorable that in Government, banking and commercial circles there is unanimity of sentiment to pull together and work for a restoration of confidence.

THE HOLIDAY FUND.

Columbus Dispatch, Dec. 26.—The reports of great stringency in the money market and the consequent hard times do not agree well with the statement that the holiday trade of nearly every class of merchants has been better than ever before. The only explanation to be offered is that the assertion that money has been hoarded applies not only to capitalists and corporations but also to families and individuals. If such is the case the holidays are more than usually blessed. They have been the medium of putting into circulation a large amount of money, the absence of which has been felt in the last few months.

SOCIAL TOPICS.

GEN. BOOTH ON THE DEFENSIVE.

Pittsburgh Leader, Dec. 28.—General Booth, commander-in-chief of the Salvation Army, has given out his answer to the charge that he neither wrote nor conceived the ideas evolved in the book "In Darkest England," on the title page of which his name appears as author. The General claims that the indictment has been trumped up by ecclesiastics of the Established Church to break down his scheme for the relief of suffering mankind; that he has gained the enmity of the Church by showing the inadequacy of its relief methods and by offering a plan that might put the Church to shame by proving really effective. He avers also that he, and not Commissioner Smith, is the author of every material idea in the book, and that Smith was jealous of him, and was seduced from his allegiance to the Army by prospects of a salaried position in Church work. Against all this the salient fact stands out that General Booth does not and apparently dares not, claim that he is, in literal fact, the author of the book for which he claimed and accepted the credit. In the preface to the work he spoke of it as the labor of years, inspired by his dear departed wife and executed by himself, with no help other than incidental suggestions from his associates. Now he comes down from his elevation so far as to waive all credit for the literary elaboration of "In Darkest England" and to assert authorship only of "material ideas." In other words, instead of being the inspired and admirably equipped genius which the real author of "In Darkest England" is, Booth reduces himself to the level of an individual who merely conceived "material ideas" reproduced therein—only that and nothing more. Wherein is the pertinence of his defense, when this is the true state of affairs, confessed to be so by himself? Is not the man who thus deliberately misrepresented things an impostor, a hypocrite and a violator of the moral code of which he is a professional champion? As a matter of course the English philanthropists who were rushing to the front with contributions to the fund which Booth asked for in order to carry out his relief project have withdrawn their support, and unless unexpected circumstances arise to palliate the General's offending, he may be looked upon as a socially defunct reformer.

Chicago Tribune, Dec. 28.—The distrust of Gen. Booth and his scheme for reforming "Darkest England" expressed by Prof. Huxley is abundantly justified by later revelations. The leader of the Salvation Army now stands before the world stripped of his borrowed plumage, the best claim that can be made for him by a friend being that he wrote two chapters of the book which went forth to the world with his name as author. The work was done and the scheme devised by another, and even

he is not entitled to more than a partial credit in the capacity of inventor, the salient features of the plan having been adopted some years ago in Germany. The individual who is not sufficiently candid to give credit for authorship is hardly fit to be trusted with the irresponsible handling of millions for public charity.

But there is one bright side to the picture which it is well to duly recognize. It is the fact that so many people in the British Isles have shown themselves willing to give substantial aid to the movement, though they cannot but distrust the man, and a majority of them despise his charlatan methods of tricking converts into his fold. Evidently the appeal struck a responsive chord in the breasts of thousands of the well-to-do Britishers.

It is difficult to guess at the outcome of the movement, but it is probable that, now public attention has been awakened, the people will not rest till a strong organized effort has been made in the direction of reform. A portion of the credit for its inception will go to Booth, and it were better for his own fame as well as for the poor to be aided that his connection with it should rest there. He is not the man for leader.

TEMPERANCE.

THE ENLARGEMENT OF THE BEER TRADE.

The Voice (Pro.), N. Y., Jan. 1.—

A number of prominent maltsters and brewers, all of them taxpayers, asked the Government to obtain information, through its consuls, in regard to the malt and beer trade in their respective districts. It was a perfectly legitimate request and the response of the consuls has been published in convenient form for the benefit of those interested. Suppose the Government had refused to accede to the perfectly reasonable request of the brewers, would *The Voice* have defended its gross discourtesy and lack of public spirit? Probably it would, but the rest of the United States would have joined in a chorus of deserved condemnation. It is not the business of the State Department, in seeking the development of American trade, to distinguish between those branches which *The Voice* regards as legitimate and those which it denounces as immoral.—*The Brooklyn Times (Rep.)*.

Possibly not. But fortunately there is more to the case than that. The question is whether the federal government, rather than risk the charge of "discourtesy" to the beer interests, prefers to use its consular machinery for the "enlargement" of a trade which a very large proportion of the Christian sentiment of the nation "denounces as immoral." And a still more important question is what are those who so denounce this trade going to do about the favor extended to it by the representatives of the people?

The opium trade in China is "legitimate"—in the sense of legal—but England's own statesmen have bowed in shame over it. The slave trade was once legitimate—in the legal sense—but we remember a party that was formed to resist its "extension"—the same party that now has its representative in the White House. If the beer trade is all right, let those who think so rejoice with the *Brooklyn Times* over the activity of our State Department in extending it, and let them rejoice over its growth here. If it is wrong, let those who believe so join us in rebuking such wrong and those who have lent themselves to it.

If this sort of thing is what is meant by "reciprocity," it is time we all knew it. If the first fruits of the Pan-American Congress are to fall to the brewers, why wasn't it called the Pan-American Beer Congress, so that we could understand it? It was a glorious thing while it lasted—that Congress; but this is the first indication of its practical results.

Great is Gambrinus. And the name of this high priest is James G.

LOTTERY VS. WHISKEY.

West Shore, Portland, Or., Dec. 27.—Some people claim to see a certain similarity in the cases of lottery tickets and whiskey, and think that if the law can be properly called upon to protect the individual and society from lotteries it can do the same from whiskey; but, bless you, how shallow minded they are! All you

have to do is to call into use the deadly parallel and you will see it at once. Here it is; look at it closely:

EFFECTS	
OF LOTTERY.	OF WHISKEY.
<i>Upon the Individual.</i>	<i>Individual.</i>
Spends a few dollars foolishly.	Spends many dollars.
Is deluded with false hopes of making a fortune.	Thousands become drunken sots, lost to all sense of self-respect.
Often becomes shiftless and improvident.	Other thousands find a drunkard's grave annually.
Blunted moral sense.	Leads to more murders, robberies, suicides and insanity than all other causes combined.
Occasionally some one goes insane or commits suicide.	
<i>Upon his Family.</i>	<i>Family.</i>
Sometimes money is spent for lottery that is badly needed for the necessities of life.	Thousands of families live in the utmost squalor, while women and children perish from starvation, neglect and abuse.
<i>Upon Society.</i>	<i>Society.</i>
Lowens the general moral tone of all communities where it is permitted.	Spreads contamination and moral degradation everywhere.
A few make fortunes out of their deluded victims.	Causes the people to be taxed millions of dollars annually for the maintenance of prisons, almshouses, asylums, police forces, criminal trials, etc.
In some States has interfered in politics.	Thousands of men become rich at the expense of the comfort and happiness of millions.
	Is an ever present and corrupting influence in politics everywhere, from the town government to the general government.

After a careful study of the above parallel one is irresistibly drawn to the conclusion reached by the editors of partisan papers, viz.: That the lottery is an inexpressible evil from which the individual, his family and society must be carefully protected by laws that shall absolutely prohibit the sale of lottery tickets in every State as a crime; but, on the contrary, that it is an unwarrantable interference with a man's personal liberty to prevent him from selling or buying whiskey, and that all the State has the right to do is to tax it and regulate its sale. These two conclusions seem so natural, so just, so unavoidable—to a man who wants to drink or sell or who edits a political paper, and who does not want to buy or sell a lottery ticket—that one marvels that they are disputed. Now, for fear some one will think this is sarcastic, it is necessary to say that this must be true because it is just the condition of affairs as we see it to-day.

CONSCIENCE AND COWARDICE.

N. Y. Tribune, Dec. 30.—It is reported that leaders of the Prohibition movement who expect to be in Washington on January 1 have determined to make special use of their eyes and ears for the purpose of ascertaining what members of the official circle offer wine to their New Year's callers. Sideboards and tables will be subjected, it is said, to careful though not necessarily obtrusive scrutiny, and the supposition is that a considerable supply of valuable information will thus be obtained for the benefit of a good cause. An enterprise of this character needs to be conducted with rare discretion in order to avoid odium. A strong aversion to persons who deliberately violate hospitality for the promotion of their own welfare or the interests of a cause to which they are pledged prevails in every respectable community. It is conceivable that social knowledge so acquired might be innocently and even wisely employed as the basis for a general attack upon intemperance, but we conceive that in the long run no advantage is to be derived from using such ammunition against individuals, their present reputation and their future prospects. The visitor who pretends to be offering his congratulations while in reality he is engaged in enumerating decanters is, to say the least of it, under strong obligations not to make a mean use of the opportunity which a hospitable custom gives him. The intimation that their practice is to be

compared with the theories of some of their callers will probably induce not a few persons in public life to avoid all risks of condemnation, without regard to their own personal views of the subject. Such self-denial as this may possibly be prudent, but there is not much virtue in it.

Nothing could give us greater satisfaction than to record it as a fact that public men at Washington and elsewhere who think it wrong or unwise to offer their guests wine are conscientious enough, or courageous enough if courage is required, to refrain from doing so. It would give us no pleasure whatever to hear that this or that official has resolved to deceive somebody else, or at least to avoid reprobation, by pretending to be abstemious when in reality he is only sly.

THE PROHIBITIONIST PROGRAMME.

Midd's Criterion (Wine and Liquor Trade), Dec. 16.—It is an accepted principle of first importance in war to watch the movements of the enemy. With that in view we proceed to lay before our readers the plans of the Prohibitionists as disclosed in a recent editorial of their leading party organ, the *New York Voice*. It says:

Congress has to-day power to forbid liquor all rights of inter-State commerce, without any change in the Federal Constitution. That done, the one great weakness of State Prohibition is removed. It would still be necessary to secure in each State a prohibitory enactment, but in doing so then we should not have the nation's liquor traffic with which to contend in each State. Under such an act of Congress a brewer or distiller in Wisconsin could not ship his goods outside that State, and hence would neither be so able nor so disposed to contribute to prevent Prohibition in Nebraska. Such an act of Congress would destroy the solidarity of the liquor power, and we could fight it then State by State, with every chance of winning, and even those States in which we did not win would be powerless to injure other States. We do not think Prohibitionists now are very generally looking to an amendment to the Federal Constitution to settle this question. The settlement must come long before that. What we want from Congress is to prohibit—(1) the importation and exportation; (2) the manufacture in Territories; (3) the inter-State transportation. Then we want legislative enactments in the different States forbidding the manufacture and sale, to be followed by State Constitutional amendments. That is our line of battle; what is the matter with it?

A very pretty programme, indeed, on paper, and the only thing the matter with it is that it will surely be a very difficult thing to accomplish, that Congress, representing the whole people, the great majority of whom are avowedly opposed to Prohibition, should practically concede that the minority should prevail. At any rate, we have laid the plot before our readers, and to be forewarned is to be forearmed.

MISCELLANEOUS.

DR. KOCH'S REMEDY.

The Lancet, London, Dec. 13.—In the very interesting communication from our Special Commissioner at Berlin reference is made to the dangerous symptoms which may attend the use of injections with Professor Koch's liquid; and although he explains the fatality in some of the fatal cases to be due to the ordinary course of the disease under treatment, there can be little doubt that in a few regrettable instances there has been evidence of disastrous results. The fact is the profession have been placed in possession of a most powerful poison, and that as yet experience of its effects—which, like all poisons, vary in individuals according to their special idiosyncrasies—is so small as to necessitate the most cautious employment of it; this, too, quite apart from cases of pulmonary and laryngeal tubercle, where the local reaction set up by it may of itself produce alarming and dangerous symptoms. Therefore we endorse fully our correspondent's view as to this being an agent (and it is still to be proved that its action is curative) which should not be employed in general practice, but only under circumstances admitting of the strictest continuous medical surveillance. A like conclusion is stated in the excellent report drawn

up by Drs. Saundby, Simon, and Barling (*Birmingham Medical Review*, December), who urge the greatest circumspection in dosage and conditions of administration. We believe, for example, that it is rash to commence the treatment of lupus with as much as 0.01 gram, as recommended by Professor Koch, the severity of the local and general reaction being in many cases so extreme.

THE INDIAN POLICY WRONG.

The Press (Rep.), N. Y., Dec. 31.—We have new evidence of the treacherous character of the Sioux Indians in the tragedy at Wounded Knee Creek. When their surroundings are considered their treachery is not a subject for wonder. The Sioux lad is taught that duplicity, lying, treachery, theft and bloodshed are the manly attributes. He must be very wily about shedding blood, but is nothing but a "squaw" until he has a scalp at his belt. Then he is fed by the Government, clothed by the Government, sheltered by the Government—that is, maintained in absolute idleness, while he broods over real or fancied wrongs. When he gets worked up to the proper pitch of frenzy he wants to kill somebody, and generally does kill somebody if he is not killed himself. It has been the Government policy to treat the Indian as a spoiled child rather than as the dangerous brute that he is. The events of the present Indian outbreak have made it clear that the policy of gentleness is disastrous both to the country and to the Indian.

THE COLUMBIAN EXPOSITION.

Chicago News, Dec. 18.—Confidence in the pilot and captain is the first requisite for a successful and comfortable sea voyage. Faith in the loyalty and disinterestedness of the active managers of the World's Columbian Exposition has done more than aught else to bring the preliminaries of the great enterprise to their present advanced stage.

The men upon whose shoulders the main responsibility has rested in Exposition management are happily those who have earned the confidence of the people. The disinterestedness of Messrs. Gage, Bryan and Palmer—the three wheel-horses of the Exposition—has been attested in a variety of ways that leave no room for doubt as to their absolute fealty to the great end in view. These are the three men who have set the example of economy by voluntarily making the remuneration for their individual services a secondary matter. President Palmer of the national commission has declined any salary beyond actual expenses and the pay of one assistant; President Gage of the board of directors has declined to accept any salary whatever until it has been demonstrated that the Exposition is a financial success; Vice-President Bryan, whose entire time has been freely given to the Exposition to the detriment of his private business, has voluntarily ordered his salary cut in two.

Not the least important local feature of the preliminaries of the World's Columbian Exposition is the project to make the art palace a permanent one, thus securing to Chicago a structure that will be at once a memorial of a great event and a worthy home for her permanent art collections.

To bring about this desirable consummation it has been decided to raise a sum of money among private individuals that will at least equal the sum which the Exposition management will expend on an art palace. This voluntary subscription will not be less than \$500,000, on the supposition that the structure to be erected will cost in the neighborhood of \$1,000,000. To raise even \$500,000 for purely artistic purposes is not ordinarily an easy task, and it is therefore doubly gratifying to be assured that the funds for Chicago's permanent art building are already in sight. The gentlemen who have enthusiastically devoted themselves to this work deserve the thanks of every citizen of Chicago who has a pride in the city's growth on other than material lines.

Index of Periodical Literature.

AMERICAN AND ENGLISH.
EDUCATION, LITERATURE AND ART.

- Browning Robert. Brother Azarias. *Cath. World*, Jan., 12 1-2 pp. A study of Browning.
- California, The Literary Development of. Gertrude Franklin Atherton. *Cosmop.*, Jan., 9 pp. Illustrated. Principally sketches of those who have contributed most to the literary development of California.
- Character, Studies in. No. 6. Dr. Koch. *New Rev.*, Dec., 8 pp. Sketch of Dr. Koch's life and work.
- Chinese Music. H. E. Krehbiel. *Century*, Jan. With music.
- Cleveland (Grover). Popular Leaders. Wilbur Larremore. *Arena*, Jan., 10 pp. A sketch of Grover Cleveland's public career.
- Cox (Kenyon). William A. Coffin. *Century*, Jan., 5 pp. Illustrated. Biographical sketch of the artist.
- De Quincey, Two Newly discovered Papers by. *New Rev.*, Dec., 7 pp. 1. The Dark Interpreter. 2. The Loveliest Sight for Women's Eyes.
- Folios and Footlights. L. F. Austin. *New Rev.*, Dec., 6 pp. A critique of Brander Matthews' "Whole Duty of Critics."
- Formative Influences. President Timothy Dwight. *Forum*, Jan., 11 pp. Influences of earlier years which determined the peculiar work and character of the later years.
- German Student Life. Hjalmer Hjorth Boyesen. *Cosmop.*, Jan., 9 pp. Illustrated. Descriptive.
- Hermiones (Some Famous) of the Past. Charles L. Wingate. *Cosmop.*, Jan., 10 pp. Illustrated. Sketches of famous actresses who have appeared in that role.
- Individualism in Education. Nathaniel Southgate Shaler. *Atlantic*, Jan., 9 pp. Shows the inutility of class work and the benefit to be derived from the personal contact of teacher and pupil.
- Language (The) of Form. Col. Charles W. Larned, Prof. U. S. Military Academy. *Cosmop.*, Jan., 9 pp. Illustrated. A paper descriptive of "Graphics," a term used to designate that art of delineation and pictorial illustration, whose application lies outside the special range of fine art.
- Lusiad (The)—The Epic of the Opening of the East. The Rev. W. A. P. Martin. *N. E. and Yale Rev.*, Dec., 18 pp. A study of the famous poem of Camoens.
- Milton, Some Paraphrasers of. Henry S. Pancoast. *Andover Rev.*, Jan., 20 pp.
- Music, or the Tone Poetry. John Vance Cheney. *Overland*, Jan. 10. A beautiful poetical essay on music.
- My Memoirs, Another Chapter of. How I Became a Journalist. M. De Blowitz. *Harper's*, Jan., 21 pp. The writer's version of the circumstances under which he adopted a journalistic career.
- Philosophers (Two) of the Paradoxical. Josiah Royce. *Atlantic*, Jan., 15 pp. First Paper: Hegel. A consideration of Hegel's system.
- Psychology (Catholic). The Rev. E. P. Siegfried. *Amer. Eccl. Rev.*, 14 pp. By Catholic psychology is here meant the system authorized by the Church to be taught in her schools.
- Shakespeare, a Witness for. Dr. William J. Rolfe. *North Am. Rev.*, Jan., 17 pp. An answer to the Hon. Ignatius Donnelly's article on the Bacon-Shakespeare discussion.
- Shakespeare's Face. A. H. Wall. *Poet-Lore*, Dec., 13 pp. A study of the three portraits of Shakespeare, affirming that the "death-mask" is that face from which the portraits were originally drawn, modeled, or engraved.
- Talleyrand, The Memoirs of. Introduction by the American Minister to France. *Century*, Jan., 16 pp.
- University Course (A New). Cleveland Abbe. *Atlantic*, Jan., 9 pp. A plea for the recognition by our highest institutions of learning of the claims of terrestrial physics. A statement of some branches of the subject.
- Verse, is it in Danger? Prof. Edmund Gosse. *Forum*, Jan., 10 pp. A speculation on the future of the art of poetry.

POLITICAL.

- Africa, The Division of. Prof. Emile De Laveleye. *Forum*, Jan., 18 pp. Deals with European colonization in Africa.
- Boulangism and the Republic. Adolph Cohn. *Atlantic*, Jan., 6 pp. An inquiry as to how far Boulangism endangered the French Republic.
- Canada, Can we Coerce? Erastus Wiman. *North Am. Rev.*, Jan., 12 pp. Believes that a commercial bargain can be made with Canada, by which free access can be had to its sources of enormous wealth.
- Election Practices (Corrupt and Illegal), Legislation Concerning. The Hon. Lynde Harrison. *N. E. and Yale Rev.*, Dec., 5 pp. Shows that the Australian system will not prevent corruption unless supplemented by statutes based upon the principles of the English Corrupt Practices Act.
- Ireland in the Light of History. W. E. H. Lecky. *North Am. Rev.*, Jan., 16 pp. This article has special reference to Home Rule.
- Pennsylvania Election (the), Lesson of. Henry Charles Lea. *Atlantic*, Jan., 5 pp. Shows that Senator Quay is responsible for Delamater's defeat.
- Quorum (a), Counting. The Hon. David H. Chamberlain. *N. E. and Yale Rev.*, Dec., 15 pp. Criticises Speaker Reed's "Change of Rules" as to its constitutionality, wisdom and justice.
- Ethics and Economics. Prof. J. H. Hyslop. *Andover Rev.*, Jan., 18 pp. Shows that the two sciences deal with correlative facts and as arts they are the application of precisely the same principles, when economic action is to be regarded as legitimate at all.

RELIGIOUS.

- Brave Women; or, Christmas in the Arctic. *Cath. World*, Jan., 10 pp. Largely extracts from the Journal of the Sisters of St. Anne on the Yukon River, Alaska.
- California (Alta), The Missions of. John T. Doyle. *Century*, Jan., 14 pp. Illustrated. Historical account of the missions in Lower California.
- Canadian Catholics, Are they Priest-ridden? J. A. J. McKenna. *Cath. World*, 4½ pp. Shows that the *habitant* insists upon his legal rights and is particular about having ecclesiastical affairs managed according to order.
- Casus Moralis. The Rev. A. Sabetti, S. J. *Amer. Eccl. Rev.*, Jan., 8 pp. A supposititious case of unbaptized persons who are divorced. The husband joins the Catholic Church after having married again. Hence arises interesting questions. The article is written in Latin.
- Catholic Truth Society. Wm. F. Markoe. *Cath. World*, Jan., 6 pp. Statement of the work of the "Catholic Truth Society."
- Christ, Was He a Buddhist? Felix L. Oswald, M.D., Ph.D. *Arena*, Jan., 9 pp. Presents analogies of Christianity and Buddhism.
- Christological Principle (the), Influence of. The Rev. W. Rupp, D.D. *Reformed Quar. Rev.*, Jan., 29 pp. A consideration of a few of the leading theological doctrines in the light of the christological principle and the influence it exerts upon them.

- Congregational Singing, The Why and the How of. The Rev. Alfred Young. *Cath. World*, Jan., 9 pp. Advocates congregational singing.
- Disestablishment in Scotland, The Question of, from the American Point of View. A. Taylor Innis, Advocate. *Andover Rev.*, Jan., 8 pp.
- Encyclical on the condition of Italy. *Amer. Eccl. Rev.*, Jan., pp. The Pope's Encyclical in English.
- Intermediate State (The), in its Relation to Salvation. The Rev. John M. Titzel, D.D. *Reformed Quar. Rev.*, Jan., 16 pp. Considers the various answers that have been given to the question: "Does the fixedness of the final state, or the changeableness of the present state, pertain to the intermediate state?"
- Kaftan's "Brauchen wir ein neues Dogma?" The Rev. W. M. Reilly, Ph.D. *Reformed Quar. Rev.*, Jan., 40 pp. A critique of the book.
- Martineau's (Dr.) Criticism of the Gospels. Prof. Hincks. *Andover Rev.*, Jan., 26 pp. An examination of Dr. Martineau's Book "The Seat of authority in Religion" showing that his criticism of the Gospels is not sound, and his strictures of them not just.
- New Birth (The). The Rev. Calvin S. Gerhard, A. M. *Reformed Quar. Rev.*, Jan., 20 pp. The subject of Baptism restudied and restated.

SCIENTIFIC.

- Apparitions (Objective), Are there? Alfred Russell Wallace, D.C.L., LL.D. *Arena*, Jan., 18 pp. Summarizes and discusses the various classes of evidence which demonstrate the objectivity of many apparitions.
- Medicine, The Revolution in. Dr. Austin Flint. *Forum*, Jan., 10 pp. Argues that a revolution in medicine is now impending, brought about by the discoveries of Dr. Koch.
- Migration, a Law of Nature. Rabbi Solomon Schindler. *Arena*, Jan., 8 pp. Observations showing that migration is a law of nature; is a blessing and not a curse to humanity.
- Typhoon (Our). Prof. John S. Sewall. *N. E. and Yale Rev.*, Dec., 15 pp. Descriptive of the Typhoon.

SOCIOLOGICAL.

- Ancestors, The Manufacture of. John D. Champlin, Jr. *Forum*, Jan., 8 pp. Satirizes the demand for pedigrees and heraldic insignia by Americans.
- Arbitrative (Compulsory). Charles Worcester Clark. *Atlantic*, Jan., 10 pp. Deals especially with State arbitration in reference to strikes.
- Billionaire (The Coming). Thomas G. Shearman. *Forum*, Jan., 13 pp. Considers the questions: Is the Billionaire Coming? What effect will his coming have on society?
- Conservative Progress. The Rev. George D. Boardman. *Forum*, Jan., 9 pp. The application of the principle of growth to the national life and to the Church.
- "Darkest England, In." The Ven. Archdeacon Farrar. *New Rev.*, Dec., 14 pp. Gives reasons for desiring that General Booth's scheme should be tried. Answers objections against it.
- Declaration of Rights (A New). Hamlin Garland. *Arena*, Jan., 28 pp. Refers to the Single Tax Conference held in New York in September, 1890, when, as the writer affirms, the members "enunciated a new declaration of human rights."
- Ether Drinking. Norman Kerr, M.D. *New Rev.*, Dec., 11 pp. Shows the extent of ether drunkenness in Ireland and its terrible effects.
- Immigration, The Restriction of. The Hon. Henry Cabot Lodge. *North Am. Rev.*, Jan., 10 pp. Shows the danger of the vast immigration to this country, and points out certain remedies.
- Indian Question (the), Future of. General Nelson A. Miles, U. S. A. *North Am. Rev.*, Jan., 10 pp. Locates the responsibility of our Indian troubles, and suggests remedies.
- Jews (the), Vital Statistics of. John S. Billings, M.D., Surgeon, U. S. Army. *North Am. Rev.*, Jan., 15 pp. Has especial reference to the Jews in this country.
- Liberty, The Shibboleth of. W. S. Lilly. *Forum*, Jan., 9 pp. Opposes the common conception of liberty—freedom from constraint by law.
- Matrimony, The Revolt against. Eliza Lynn Linton. *Forum*, Jan., 10 pp. Argues against the free lovers and the dissolutionists, and in favor of maintaining the sacredness of marriage.
- Negro (The), Does He Seek Social Equality? The Rev. J. C. Price. *Forum*, Jan., 7 pp. The answer is unequivocally "No."

UNCLASSIFIED.

- Argument, The Inefficacy of. C. Davis English. *Overland*, Jan., 5 pp. Argues as to the inefficacy of controversy in the establishment of Truth.
- Australia. Henry George. *Cosmop.*, Jan., 8 pp. Shows the peculiar interest Australia has for Americans.
- California (Southern), The Outlook in. Charles Dudley Warner. *Harper's*, Jan., 22 pp. Illustrated. Answers questions relating to the price of land, its productiveness, the products most profitable, the sort of labor required, its desirability as a place of residence.
- California, Pioneer Spanish Families in. Charles H. Shinn. *Century*, 12 pp. Illustrated. Refers especially to the Vallejos.
- Descriptive—Morgan's Rough Riders, A Romance of. The Raid; Basil W. Duke. The Captain; Orlando B. Willcox. The Escape; Thomas H. Hines. *Century*, Jan., 23 pp. Illustrated.
- Desiccation—A Recent Phase of Cremation. The Editor. *Amer. Eccl. Rev.*, Jan., 17 pp. Deals with the proposed method of drying up the bodies of the dead by the application of heat; shows the position of the Catholic Church in reference to this.
- Dowries (The) of Women in France. Madame Adam. *North Am. Rev.*, Jan., 10 pp.
- Financial Crisis (The Late). Henry Clews. *North Amer. Rev.*, 11 pp. An inquiry into the recent financial troubles in New York and London.
- Harper's Ferry, The Preludes of. II.—John Brown, Guerrilla. Wendell P. Garrison. *Andover Rev.*, Jan., 11 pp. Account of John Brown's Memorandum book for the years 1857-59, specially referring to Guerrilla warfare.
- Hotels (American), Reminiscences of. Max O'Rell. *North. Amer. Rev.*, Jan., 6 pp. Not at all complimentary to American Hotels.
- "I Remember"—Francis Wilson. *Lippincott's*, Jan., 11 pp. Autobiographical sketch.
- Irish Gentlewoman (An) in the Famine Time. Octave Thanet. *Century*, Jan., 11 pp. Describes the experience of an Irish Gentlewoman who during the famine toiled for her suffering dependents.
- Life from a Berlin Point of View. Prof. Rufus B. Richardson. *Andover Rev.*, Jan., 6 pp.
- Lower James (the), Along. Charles W. Coleman. *Century*, Jan., 10 pp. Illustrated. Describes the scenery on the James River, Virginia.
- Majorca, The Island of. Lady Herbert. *Cath. World*, Jan., 8 pp. A short account of a visit to the Island in April, 1890.
- Mongols (the) of the Azure Lake, Among. W. W. Rockhill. Illustrated. *Century*, Jan., 15 pp.
- Music Halls (London). F. Anstey. *Harper's*, Jan., 12 pp. Illus. Descriptive

- Noto:** An Unexplored Corner of Japan. Percival Lowell. *Atlantic*, Jan., 16 pp. Descriptive.
- Peru,** Impressions of. Theodore Child. *Harper's*, Jan., 24 pp. (Illus.) The author says: "All that I saw in Peru was that which any industrious observer might have seen."
- People's Palace** (The) in London. Elizabeth Bisland. *Cosmop.*, Jan., 10 pp. Illustrated. Descriptive.
- Racing Season** (the) Retrospect of. Sir George Chetwynd, Bart. *New Rev.*, Dec., 8 pp. Referring to the English Racing Season of 1890.
- Railway Construction,** Reform in. Oberlin Smith. *Forum*, Jan., 12 pp. Points out certain mechanical possibilities of construction and operation of railways to meet the demand for greater speed and safety than are now attained.
- Riding Party** (Our). F. O. C. Darley. *Cosmop.*, Jan., 6 pp. Illustrated. A posthumous humorous sketch illustrated by the author.
- Ships** (Our). How Shall We Man Them? Rear Admiral S. B. Luce, U. S. N. *North Am. Rev.*, Jan., 6 pp.
- Silver Coinage.** E. D. Stark. *Arena*, Jan., 4 pp. In advocacy of free coinage.
- Spanish Inquisition** (The New). Julian Hawthorne. *Lippincott's*, Jan., 6 pp. The Spanish conquest of America by dancers; especially referring to Carmencita and Otero.
- Story** (A) of Transition. F. I. Vassault. *Overland*, Jan., 20 pp. Illustrated. Descriptive of the growth of Auburn, Cal.
- Swiss Farming Village** (A). Sophia Kirk. *Atlantic*, Jan., 5 pp. Descriptive.
- Transatlantic Trip** (The). William H. Rideing. *Cosmop.*, Jan., 8 pp. Illustrated. Descriptive.
- Ventilation in Our Schools.** *Amer. Eccl. Rev.*, 7 pp. Presents systems for better ventilation.
- Warships** (Our). Are They Seaworthy? I. The Right Hon. Lord Brassey. II. Rear-Admiral P. H. Colomb. *New Rev.*, Dec. Both writers agree that they are, but point out needed improvements.
- Washington,** The State of. Moses P. Handy. *Lippincott's*, Jan., 11 pp. Descriptive of the new State—Washington.

FRENCH. BIOGRAPHICAL.

- Elisa Mercœur.** Leon Gozlan. *Lecture Rétrospective*, Paris, Dec. 20, pp. 5. Biographical sketch of Mademoiselle Elisa Mercœur, a poet much esteemed in France.
- Souvenirs personnels.**—Comment je devins conférencier. (première partie.) Francisque Sarcey. *Revue Bleue*, Paris, Dec. 13, pp. 5. First part of a series of personal recollections; Mr. Sarcey here telling how he became a lecturer.

DESCRIPTIVE.

- Hottentots Namaquas.** G. De Wailly. *Nouvelle Revue*, Paris, Dec. 15, pp. 6. Description of the Namaqua Hottentots in South Eastern Africa.
- Sphinx** (du) Au Pays. Comte Charles de Molly. *Nouvelle Revue*, Paris, Dec. 15, pp. 18. Reminiscences of travel in Egypt.

FICTION.

- Chant** (Le) de l'amour triomphant. Ivan Tourgenieff. *Lecture Rétrospective*, Paris, Dec. 20, pp. 11. End of a translation of a short story, "The Song of Triumphant Love."
- L'Abîme.** Comte Paul Vassil (Madame Juliette Adam). *Nouvelle Revue*, Paris, Dec. 15, pp. 31. First part of a story, "The Abyss," of which the scene is laid in Russia.
- Madame Bovary.** Gustave Flaubert. *Lecture Rétrospective*, Paris, Dec. 20, pp. 31. Sixth part of a novel.
- Tuerie** (Une) de Cosaques. Godefroy Cavaignac. *Lecture Rétrospective*, Paris, Dec. 20, pp. 18. Second instalment of a serial story, "A Slaughter of Cosaques."
- Soirée** (Une) rue Grenetat. Paul de Kock. *Lecture Rétrospective*, Paris, Dec. 20, pp. 11. Short story, "An Evening in the Rue Grenetat."

UNCLASSIFIED.

- Algerie** (L') devant le Parlement. Emile Berr. *Revue Bleue*, Paris, Dec. 20, 3 pp. Analysis of the budget for Algeria just offered to the French Senate.
- Chateaubriand** et l'école réaliste contemporaine. Antoine Albalat. *Nouvelle Revue*, Paris, Dec. 15, 23 pp. Arguing that Chateaubriand was the father of the present realistic school of fiction.
- Etats-Unis** (aux), Le sentiment religieux. E. Boutmy. *Revue Bleue*, Paris, Dec. 13 and 20; 8, 10 pp. Detailed description of the various ways in which religious sentiments manifest themselves in the United States.

Books of the Week.

AMERICAN.

- Amateur Work Illustrated:** A Practical Magazine of Constructive and Decorative Art and Manual Labor. Ward, Lock & Co. Cl., \$3.
- American College Fraternities.** W. Raimond Baird. J. P. Downs, Cl., \$2.
- Chamber Comedies and Monologues** for the Drawing Room. Longmans, Green & Co. Cl., \$2.
- Colony** (From) to Commonwealth. Stories of the Revolutionary Days in Boston. Nina Moore. Tiffany. Sq. 12mo, pp. x., 180. Cl., 70c. Funk & Wagnalls.
- Daughter** (The): Her health, Education and Wedlock. W. M. Capp, M.D. F. A. Davis, Phil. Cl., \$1.
- Electro-Motors:** How Made and How Used: A Handbook for Amateurs and Practical Men. S. R. Bottone. D. Van Nostrand Co. Cl., \$1.20.
- English Reformation** of the 16th Century. W. H. Beckett. Fleming H. Revel, N. Y. and Chic. Cl., \$1.40.
- Good-Night Poetry.** W. P. Garrison. 16mo, pp. xiv., 143. Cloth, 70c. Funk & Wagnalls.
- Indo-Germanic Languages,** Elements of a Comparative Grammar of. Karl Brugmann. Vol. I. Tr. by Jos. Wright. B. Westermann & Co. Cl., \$4.40.
- Ireland Under the Tudors.** R. Bagnell. Vol. III. Longmans, Green & Co. Cl., \$6.
- Jesus the Messiah.** Alfred Edersheim, D.D. A. D. F. Randolph & Co. Illus. edition. Cl., \$7.50.
- Mind** (The Human). E. J. Hamilton, D.D. Wilbur B. Ketcham. Cl., \$3.
- Miller's** (The) Daughter: a Story for Girls. Anne Beale. Brentano's. Cl., \$1.50.
- Old Mortality,** with Notes and Glossary. Sir Walter Scott. 12mo, pp. ii. and 204. Bds., 70c.; cloth, 85c. Funk & Wagnalls.
- Open Sesame.** Poetry and Prose for School Days. Vols. II, and III. Blanche Wilder Bellamy and Maud Wilder Goodwin, Editors. Sq. 12mo, cl., 90c. per vol. Funk & Wagnalls.

- Peter's Rock** in Mohammed's Flood. T. W. Allies. Cath. Pub. Soc. Co. Cl., \$2.80.
- Poetry and Poets** (English): Embracing History of English Poetry, Sketches of Lives of Poets. Sarah W. Brooks. Estes & Lauriat, Bost. Cl., \$2.
- Pneumatology and Aerotherapy** (Medical), Essay on: Oxygen and Other Gases in Medicine and Surgery. J. N. Demarquay, M. D. Tr. by S. Wallian, M. D. F. A. Davis, Phil. Cl., \$2.
- Roads and Streets,** The Law of. B. K. and W. F. Elliott. The Bowen-Merrill Co., Indianapolis. \$6.
- Science, Credentials of.** Josiah Parsons Cooke. Wilbur B. Ketcham. Cl., \$1.75.
- Urania:** An Astronomical Romance. Camille Flammarion. Illus. from drawings by De Bieler, Gambard and Myrbach. Estes & Lauriat, Bost. Cl., \$3.50.
- Zoölogy, Curious Creatures in.** J. Ashton. Cassell & Co. Cl., \$3.50.

Current Events.

Wednesday, Dec. 24.

The President issues the World's Fair Proclamation.....In the Senate, Mr. McPherson, of New Jersey, speaks on the Elections Bill.....In Philadelphia, Judge Reed delivers a decision, that the State law forbidding the sale of Oleomargarine in original packages as imported from another State is unconstitutional.

In the French Chamber of Deputies, Mr. Laguerre, who was formerly an active supporter of General Boulanger, in voting against Boulanger's claim to a seat, explains that his action was not directed against Boulanger personally, but because Boulangerism is dead.

Thursday, Dec. 25.

Christmas day is generally celebrated throughout the country.....The Masonic Temple in Baltimore is destroyed by fire.....John P. Matthews, the postmaster at Carrollton, Miss., is killed by W. S. McBride, a wealthy druggist.

Parnell denounces the conduct of the priests in the Kilkenny campaign.....Messrs. O'Brien and Gill, the Irish delegates, arrive at Boulogne, France; they are met by Messrs. McCarthy and Sullivan; they express themselves overjoyed at the result of the Kilkenny election.....Emperor William attends the Christmas service in the Garrison Church; Dr. Stöcker preaches in the Berlin Cathedral.....Canon Gregory is appointed Dean of St. Paul's Cathedral, London.....The Right Hon. and Most Rev. William Thomson, D.D., Archbishop of York, dies in London, aged 71 years.....The Radical Congress at Brussels passes resolutions favoring universal suffrage.

Friday, Dec. 26.

Benjamin Meline Guirola, the newly appointed Minister from Salvador, is formally presented to the President by the Secretary of State.....The House adjourns until Tuesday next.....The snow-storm extends throughout the country between the Missouri River and Maine; railroad travel is seriously delayed.

Railway directors and delegates representing the strikers hold a conference in Edinburgh.....The London Times announces that Commissioner Smith, of the Salvation Army, has resigned, and that he wrote "In Darkest England," with the exception of two chapters.....The National Indian Congress opens in Calcutta; one thousand delegates are present.

Saturday, Dec. 27.

Secretary Rusk makes an order closing all ports in the collection district of Vermont, except St. Albans, against the importation of cattle.....The eighth game in the Gunsberg-Steinitz chess match results in a draw.

The death is announced of Dr. Henry Schliemann, the distinguished archaeologist.....Advices from Rome state that the Pope has finished the draft of his Encyclical upon the social question; he considers the question the greatest of the present time.....The Socialists of Germany issue a manifesto setting forth the wrongs of the peasants and how to remedy them.

Sunday, Dec. 28.

In New York City, Archbishop Ryan of Philadelphia addresses a large audience in the Metropolitan Opera House on "Our Christian Civilization and How to Perpetuate It."

Dr. Stöcker, who was dismissed from the Court Chaplaincy, preaches his farewell sermon in the Cathedral at Berlin.....At a public meeting in Edinburgh, Scotland, resolutions are passed expressing sympathy for the railway strikers.....M. de Freycinet addresses the electors of the Department of the Seine, in his canvass for election to the Senate, and enunciates his views as a Progressive Republican.

Monday, Dec. 29.

In the Senate, Messrs. Hiscock and Hoar speak in support of the Elections Bill; ex-Governor Shoup is sworn in as the first Senator from Idaho; the nomination of Judge Brown is confirmed as Associate Justice of the United States Supreme Court.....The American Historical Association, the Geological Society of America and the American Economic Association are in session in Washington, D. C.....At Pine Ridge, S. D., the Indians open fire on the 7th Cavalry; among the killed is Captain George D. Wallace.....The ninth game in the Steinitz-Gunsberg chess match results in a draw.

Mr. Gladstone celebrates his eighty-first birthday at Hawarden.....Octave Feuillet, the French novelist and dramatist, dies in Paris.

Tuesday, Dec. 30.

In the Senate, Messrs. Wolcott and Teller of Colorado, and Stewart of Nevada speak against the Elections Bill.....The President signs the commission of Henry B. Brown, of Michigan, as Associate Justice of the United States Supreme Court.....The Minnesota Farmers' Alliance State Convention is held in St. Paul; Ignatius Donnelly of Bacon Cipher fame is elected President.....Another Indian fight in which over thirty Indians are killed.....The annual meeting of the State Farmers' League is held in Elmira, N. Y.....James Rudolph Garfield, eldest son of the late President Garfield, is married in Chicago to Miss Helen Newell, daughter of the President of the Lake Shore and Michigan Southern Railway Company.....Theophilus B. Peterson, senior member of the publishing house of T. B. Peterson & Co., of Philadelphia, dies, aged 67 years.....Stepniak, the leader of the Russian revolutionary party, arrives in New York.

Messrs. Parnell and O'Brien have a conference at Boulogne, France.....A great fire in London in Queen Victoria and Thames Streets, near Blackfriars Bridge, causes a loss estimated at £400,000.....Holland signs the General Act of the Congo Conference; this was the only official signature remaining to be affixed to the General Act of the Conference, recently held at Brussels.....The weather in England is the severest since the year 1813; in London the thermometer registers to degrees above zero.....The Pope receives a communication from Berlin to the effect that the Bundesrath has decided to refuse permission for the Jesuits to return to Germany.

Shakspeare or Bacon?

The Great Donnelly Cipher Again.

Is Shakspeare "To Be, or Not to Be?"
That is the Question."

The Only Fac-Simile Copy of the
Famous First Folio (A.D. 1623)
Edition of Shakspeare Now
on The Market is Published
by Funk & Wagnalls, Price
\$2.50, Post Free, and
Is More Reliable Than the
Costly Other Reprints Pre-
viously Published.

In *The North American Review* for Decem-
ber, Hon. Ignatius Donnelly contributes an in-
genious and elaborate article, conveying, in
some fourteen pages, "More Testimony
Against Shakspeare."

The following editorial note appears in
connection with the article:

"NOTE.—The manuscript of this article was ac-
companied by fac-similes of the four pages of the
original text of the Shakspeare Folio of 1623
referred to in it. The editor finds it difficult, how-
ever, to reproduce these fac-similes, but would
state that a careful examination and compari-
son show that the statements made by Mr. Don-
nelly in the following pages, as to the position
of the words *Francis—Bacon—Sir—Nicholas—
Bacon—son* in the original text, are substan-
tially correct.—EDITOR N. A. REVIEW."

A treasure of great value to all interested
in the celebrated author is the famous First
Folio Edition (A.D. 1623). This is reproduced
in photographic fac-simile under the title
of "Shakspeare's Plays," from the original
book, now valued at thousands of dollars.
This 1623 edition is the sole authority for the
texts of the most important of Shakspeare's
plays, and is the source of the remarkable
Donnelly ciphers.

Copies of the First Folio (A.D. 1623) Shaks-
peare have been sold for from \$2,050 to
\$3,580. At the Gaisford sale a beautiful
copy brought only \$990. It had a defect, of
course, but this defect was only a fac-simile,
admirably executed, of Ben Johnson's verses.

The only fac-simile copy now on the market
of the First Folio Shakspeare is that pub-
lished by Funk & Wagnalls, 18 and 20 Astor
Place, New York.

An Important and Significant Letter from
Appleton Morgan, President of the
Shakspeare Society of New York.

MESSES. FUNK & WAGNALLS:

"I have just learned, after searching many
years for the information, that the Booth Re-
print was made up from seven different copies of
the First Folio; that is to say that Mr. Booth
found, as all of us know, that the First Folios
often vary, and when he found a variation he
followed the majority reading of the seven
copies before him. Therefore your Reduced
Fac-Simile (for which my lamented and beloved
friend, the late J. O. Halliwell-Phillips, wrote
the admirable and instructive Preface) really is
what the Booth Reprint does not and cannot
claim to be—the fac-simile of an identical, Ori-
ginal First Folio Shakspeare—and so preferable,
for exact and scholarly reference, even to the
famous Booth Reprint.

"APPLETON MORGAN, President."

NEW YORK, Feb. 21, 1889.

Crown 8vo, Cloth. Price, \$2.50, Post Paid.

AUTHORIZED EDITION. IN PRESS.

THE LIGHT OF THE WORLD.

By EDWIN ARNOLD,

(Author of "The Light of Asia.")

Cloth, Illustrated. 282 pp. Price \$1.75, post free.

The introduction to the volume is from
the pen of Richard Henry Stoddard. The
book will be illustrated with reproduc-
tions of Hoffman's celebrated paintings,
arrangements for this purpose having
been made with the holders of the
foreign copyrights on Hoffman's paint-
ings.

The reproductions are made in this
country and are covered by American
copyright. The original manuscript is
in the hands of the American publishers.

This book will be published simultane-
ously in America and England. FUNK &
WAGNALLS, New York, Exclusive Pub-
lishers for America.

JUST ISSUED.

STUDIES IN YOUNG LIFE.

A Series of Word-Pictures and Practical
Papers.

By BISHOP JOHN H. VINCENT.

12mo, cloth, 200 pp. Price, \$1.25, post free.

When Bishop Vincent writes for young people
it is a foregone conclusion that young people
ought to read what he has written. These
sketches are well called "pen-pictures." They
are not dry essays—not formal lectures, but just
hit off some fault, or tell of some good thing done
in a most readable, enjoyable way. In almost
every case where a fault is pictured, the better
thing is done of making the remedy clear.

It is a collection of forty-one sketches and
every one of interest to some boy or girl—not
dreary essays, as the title of the book would in-
dicate. It is a book that every parent might
with profit place in the hands of their children
who are old enough to read. Bishop Vincent
seems to have studied the faults of the young,
and the moral of his stories always points to a
remedy."—*Rochester Morning Journal*.

HORACE GREELEY:

The Editor.

By FRANCIS NICOLL ZABRISKIE, late editor of
The Christian Intelligencer. Vol. II. of
"AMERICAN REFORMERS," a series of
Twelve Biographies, Edited by CARLOS
MARTYN, D.D. 12mo. Cloth. 398 pp. With
Portrait and Copious Index. Price \$1.50.
Postage Free.

THE CHAPTERS:

The Hour and the Man—Early Days—Training
and Tramping—Attempts at Life—Incipient Jour-
nalism—The Tribune—The Editor—Orator and
Author—The Reformer—The Politician: As a
Whig; The Free Soil Struggle; With the Repub-
lican Party; The Civil War; Reconstruction—
The Candidate for Office—The Closing Scenes—
Home Life and Travel—Friends and Co-Laborers
—Personal Characteristics—Resumé and Esti-
mate.

"This new biography of Greeley is worthy to
stand beside the biographies of Henry Clay by
Carl Schurz, and of Patrick Henry by Professor
Moses Coit Tyler."—*The N. Y. Evangelist*.

"Whoever reads the book will not regret it as
time misspent. . . . Whoever misses reading
it and the knowledge which it conveys of an
original character, will suffer loss."—*The Prince-
ton Press, Princeton, N. J.*

READY IN FEBRUARY.

The Cyclopædia of TEMPERANCE AND PROHIBITION.

PRICE, WHEN ISSUED, \$3.50.

Price to Advance Subscribers
Whose Subscription For "The
Literary Digest" is Paid Up
to at least July 1st, 1891,
\$2.00.

This magnificent work will contain over 700
octavo pages, double column, in excellent type, on
good paper, and will be bound in cloth. It will be
of greater value to students, speakers, writers,
editors and the public generally than any other
volume in the whole scope of the literature of
temperance reform.

This Cyclopædia Covers all Phases
of the question, from the most elementary to
the most advanced.

It Treats Every Pertinent Subject.
And it does so judicially and with rigid impar-
tiality, marshalling knowledge and truth con-
clusively and with dignity, giving all the perti-
nent facts and permitting them to speak for
themselves.

Statistical Tables
on various lines are abundant. All statistics
cited have been carefully verified.

Sketches of Organizations,
notices of the utterances of religious denomina-
tions, biographical data, etc., are exact.

The Article on "Bible Wines"
embraces contributions from the most distin-
guished leaders of the two opposing views—Dr.
G. W. Samson and Dr. Howard Crosby.

A Complete and Perfect Index
to all the facts in the Cyclopædia is appended.

Among those who contribute signed articles
upon subjects with which the writers are en-
tirely familiar, are:

Felix L. Oswald, M. D., George W. Bain, Sena-
tor Henry W. Blair, President John Bascom, Dr.
Dawson Burns, Theodore L. Cuyler, D.D., Jo-
seph Cook, Dr. T. D. Crothers, Rev. W. F. Crafts,
Neal Dow, S. W. Dike, D.D., Prof. W. G. Frost,
Rev. J. C. Fernald, Mrs. Helen M. Gougar, Axel
Gustafson, Dr. William Hargreaves, C. DeF.
Hoxie, W. T. Hornaday, Mrs. Mary A. Liver-
more, Dr. F. R. Lees, Mrs. Mary Clement Leavitt,
Philip A. Nolan, S. W. Packard, A. M. Powell,
Prof. H. A. Scamp, F. S. Spence (of Canada), Miss
Frances E. Willard, E. J. Wheeler, Dr. B. W.
Richardson, Dr. Howard Crosby, Dr. G. W. Sam-
son, and many more.

AT NEARLY HALF PRICE

To Subscribers for "The Literary Digest"
whose subscriptions are paid up to at least
July 1st, 1891, and Who Will send Orders in
Advance of Publication, we will supply this
book, postage free, at \$2.00, provided he
writes out, fills in, signs, and sends to us be-
fore the book is ready to be delivered, (no
money to be sent now), on a separate slip of
paper, and which must contain reference
to no other matters, a copy of the follow-
ing:

PUBLISHERS "THE LITERARY DIGEST."

18 AND 20 ASTOR PLACE, NEW YORK.

My subscription for THE LITERARY DIGEST is
paid up to at least July 1st, next. (If it is not,
enclose, with this, \$3.00 for one year's subscrip-
tion.) Please enter my name for one copy of
"The Cyclopædia of Temperance and Prohibi-
tion," for which I agree to send \$2.00, when noti-
fied that the book is ready for delivery.

(Signed) Name

Post-office

State

Date

FUNK & WAGNALLS, Publishers, 18-20 Astor Place, N. Y.



There are a dozen central-draft lamps in the market, more or less; and every one of them "best" to somebody. Which is best for you?

Eleven of them gather dirt and hide it. You think the lamp smokes. It does; but the dirt is insect-carasses rotting by day and distilling their fragrance by night. It stays there unsuspected month after month.

One of them has no dirt-pocket; doesn't need any.

Eleven are hard to learn and hard to care for—Who will take care of them?

One is simple and easy.

The one is the "Pittsburgh." Send for a primer. Pittsburgh, Pa. PITTSBURGH BRASS CO.

CAN YOU SEE? HAPPY LITTLE MAIDS ARE WE.
JUST AS SWEET AS SWEET CAN BE.
FRESH AND ROSY, STRONG OF HEALTH.
MAMA SAYS HER DEAREST WEALTH IN OUR BRIGHT
CLEAR FACES SHINES.

IN US YOU MAY SEE
COMBINED
HUMAN NATURES
KINDEST FRIEND
AND THIS FRIEND
WHO HAS US BLESSED
IN SALMON
COLORED
WRAPPERS
DRESS,
TUCKED AWAY
SO SNUG
AND NEAT
IN THE BOXES
AT OUR FEET;
THIS, OUR FRIEND,
HAS WORLDWIDE
FAME
**SCOTT'S
EMULSION**
IS THE
NAME!

SCOTT'S EMULSION
SCOTT & BOWNE
NEW YORK

SOLD EVERYWHERE

"National" Type Writer



Irrespective of price, the best and most complete Standard Writing Machine made. Embodies every good quality found in other Machines, and has many points of superiority, all its own. Weighs about 13 pounds. Perfect Manifold. Occupies space of a Dictionary. 29 Keys, 81 Characters. More and better manifold copies than upon any machine made. Every Machine warranted.

Price \$60
including portable office case

NATIONAL TYPEWRITER CO., Manufacturers and Sole Agents,
715, 717 and 719 Arch St., Philadelphia, Pa., U. S. A.
Send for illustrated pamphlet, giving fac-simile of key-board.

In Darkest England, AND The Way Out

By GENERAL BOOTH.

Spurious editions of this book, imperfect and incomplete, are on the market, and against which we would caution the public.

Refuse to take any copy of this book which does not contain the Chart, and see that Funk & Wagnalls' imprint is on the title page.

The following by cable from General Booth will be suggestive:

"To FUNK & WAGNALLS, N. Y.:

"London, Nov. 22d, 1890.

"I hereby appoint you my sole publishers in the United States for 'In Darkest England.'

"WILLIAM BOOTH."

6vo, Illustrated with Chart. 326 pp. Best Edition, Cloth, \$1.50 Post Free.
" " " Cheap Edition, Cloth, 1.00 " "
" " " Paper Edition, - 50 cents " "

The Inter-Ocean, Chicago: "Second to no book of the times."

The Presbyterian Observer: "With profound interest we read this thrilling pathetic story."

The Advance, Chicago: "Has its counterpart in a thousand smaller centres in our own America."

The Churchman, New York: "Has instantly commanded the profoundest sympathy, and called forth enthusiastic admiration."

Mid-Continent, St. Louis: "Startling in the extreme."

The Lutheran Observer: "More of an event than a book."

The Sun, New York: "Presents startling pictures. No humane person can read it without a shudder and a hope."

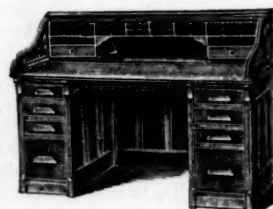
The Christian Union, New York: "More interesting than fiction, more veracious than history, more vital than theology."

FUNK & WAGNALLS, 18 and 20 Astor Place, New York.

WM. SCHWARZWAELDER & CO.,

37 & 39 FULTON ST., & 268 PEARL ST.,

NEW YORK.



Estab'd 1834.
Manufacturers of
ROLL TOP
DESKS
AND
OFFICE
FURNITURE.

BANKING AND OFFICE INTERIORS.
SEND FOR CATALOGUE.

9% GUARANTEED. 9%

First Lien on Real Estate Worth 50 Times Amount of Loan. Safe as Government Bonds. Limited Amount Offered. Write for Particulars and References near you.

UNION BANKING COMPANY,
Aberdeen South Dakota.

POULTRY
For PROFIT
FARM-POULTRY

A 20 page practical poultry magazine sent six months for only 25c. Or for 15c. and ten hens : 3 of persons keeping a few hens. Sample free. Mention this paper.

L. S. JOHNSON & Co., 22 Custom House St., Boston, Mass.